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MEMOIR OF BENNET TYLER

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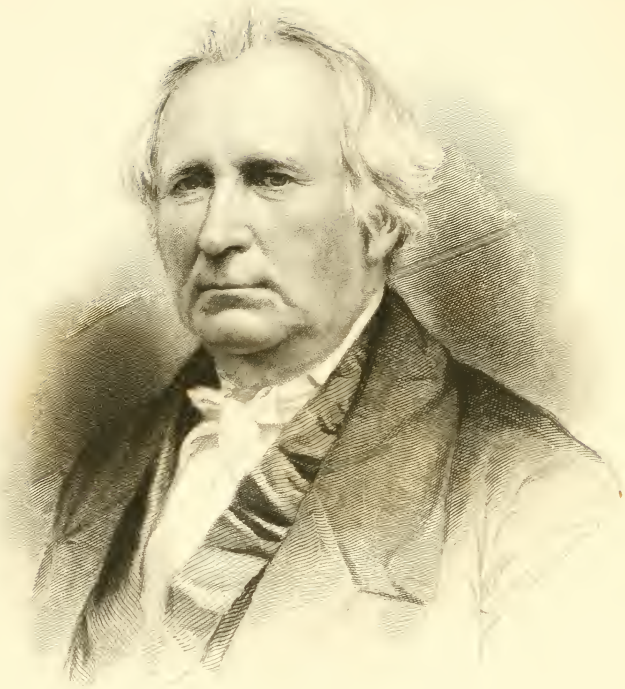

Bennet Tyler

A

MEMOIR

OF

REV. BENNET TYLER, D.D.,

LATE PRESIDENT AND PROFESSOR OF CHRISTIAN THEOLOGY IN THE THEOLOGICAL INSTITUTE OF CONNECTICUT.

BY

REV. NAHUM GALE, D.D.

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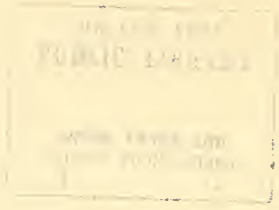

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MEMOIR.

MEMOIR.

CHAPTER I.

EARLY LIFE, COLLEGIATE AND THEOLOGICAL EDUCATION.

1783—1807.

The ancestors of Bennet Tyler, both on his father's and his mother's side, belonged to the substantial yeomanry of Connecticut. Though they could boast of no family distinction according to the world's estimation, they had the nobility of a connection with the "household of faith." His grandfather, Daniel Tyler, removed from Branford to Middlebury, then a part of Woodbury, in 1743. James Tyler, the father of Bennet, married Anne Hungerford, of Watertown. He lived, from early years, an exemplary Christian, and died at the age of fifty-nine, leaving unbroken a circle of five children, four sons and one daughter. The youngest of this circle was Bennet, born at Middlebury, July 10, 1783.

Few incidents worthy of notice occurred in his early life. When four years of age he had a very narrow escape from death. He was climbing a cart wheel; the oxen started, he fell, and the wheel passed over him; he, doubtless, would have been instantly crushed had he not fallen by the side of a stone, which broke the force of the wheel.

In view of this providence he has remarked, — and who

may not say the same in relation to some hair-breadth escape in early life? — "Why was I thus signally spared, when so many children are cut down by the stroke of death? Even so, Father, for so it seemed good in thy sight."

In the religious education of the subject of this memoir, there was nothing out of the ordinary course in Puritan families of that day. He had the consecration of early baptism, the Sabbath, public worship, the "church in the house," with its altar of prayer, bringing daily blessings to the household. That "form of sound words," the Assembly's Catechism, was recited every Sabbath evening. A mother's pious instruction fell upon the child's fresh sensibilities "as the small rain upon the tender herb." Serious thoughts of death and of eternity crossed that youthful mind as it began to see beyond the world of sense. Struggles with conscience had even then begun to show a depraved nature, and transient religious impressions evinced that the service of Christ was not the chosen portion of the soul. Yet the truths of the Bible were believed, and by their restraining power kept his youthful feet from every path of vice or immorality.

His advantages for early education were limited to the common school, a mile and a half distant from his father's house. He began to attend this school at six years of age; but when old enough to be of service on the farm, his term of study was restricted to the winter. At school, though ambitious to excel, and having the reputation of being a good scholar, he made no great attainments in learning. Webster's Spelling Book and Daboll's Arithmetic were his chief text books. English grammar and geography were then "higher branches," not generally introduced in the common schools. Unfavorable as were these circumstances to intellectual stimulant and culture,

the elder sons of this family cherished a desire for a liberal education, which the want of pecuniary means compelled them to relinquish. Bennet had the same desire; but the farm could only support the family, and it seemed that this aspiration must be crushed. Accordingly, at the age of fifteen he was sent to Watertown, to learn a trade of one Mr. Richards. He continued here three months, when an accident turned the whole current of his future life. In attempting to leap a wall, he so bruised his side, that he was unable to labor; and his father making him a visit, he returned with him, intending to remain at home only a few days.

Here he soon learned from an uncle that the subject of his education had been agitated by his brothers. This kindled anew his smothered desire for knowledge. A family conference was held, which resulted in the determination to send Bennet to college, the brothers generously offering to assist, if the father's means should prove inadequate.

He now commenced the study of Latin with Rev. Ira Hart, the parish minister; at the same time boarding at home, and assisting in the farm work. His brothers took a deep interest in his education, but were not called upon to render pecuniary aid. Receiving a small legacy from his father while in college, by teaching school and other labors, he succeeded, with rigid economy, in paying all his bills, and completed his collegiate course with the comfort, enjoyed by too few students, of being free from debt.

He entered Yale College in the autumn of 1800. Some years before that time the Christian religion had been a frequent subject of ridicule among the undergraduates. Infidelity, imported from France, had poisoned the minds of many students, and strict piety was generally looked upon as unfitted for the freedom of youth. At

one time, near the close of the last century, there was but one professor of religion in the Freshman class, not one in the Sophomore, only one in the Junior, and not more than ten in the Senior. So far was scoffing at sacred things carried, that "on one communion Sabbath some of the students in the dining hall cut the bread in pieces to represent the sacred emblem of Christ's body, and impiously offered it to a solitary professor who was dining with them; intending thereby to wound the feelings of the youth just from the table of the Lord." Though such impiety had been greatly restrained at the opening of the century, yet the religious influence of Yale was not then positive and pervading, as after the revival of 1802. There were but few professors of religion among the undergraduates. But God's ways are not as man's ways; and he who met Augustine by his renewing grace, in a city where his mother regarded his conversion as hopeless, arrested this young man amid those temptations of college life which will always surround a youth of seventeen. The account of his conversion shall be given in his own words. It is as follows: —

"I had some serious reflections, as I have already mentioned, while quite a child; but they were of short continuance. At the time I was fitting for college there was a revival in my native place, and my own mind at times was seriously impressed. I recollect being repeatedly very deeply affected at religious meetings. I am inclined to think, however, that my feelings were more the effect of sympathy than of conviction of sin. I cannot recollect any distinct views which I had of my character as a sinner, though I knew I was not prepared to die, and needed religion to prepare me for heaven. I unfortunately, at this time, labored under the conviction that

conversion was in such a sense God's work as to leave nothing for the creature to do, and that my business was to wait for God to convert me. I often thought I desired to be a Christian; and I hoped that God would arrest my attention and change my heart. But I waited in vain. After a while my anxiety left me, and I was, if possible, more stupid than before. After this, a young man of infidel sentiments came to study with Mr. Hart. His conversation had a very injurious effect upon my mind, and led me to entertain doubts respecting the inspiration of the Scriptures. I could not, however, entirely shake off the impressions of early education. That the religion of my parents was not a reality, it was hard for me to believe; and although I was sceptical at times, I could not satisfy myself that the Bible was not true. And the fearful thought that it might be true, and that its account of a future retribution might prove to be a reality, would sometimes overwhelm me. Such thoughts, however, I banished from my mind as much as possible, and flattered myself that at some future time I would make preparation for death. This was the state of my mind during my first and part of my second year in college. In the spring of 1802, while I was Sophomore, that great revival commenced in Yale College, to which reference has often been made, and which issued in the hopeful conversion of about seventy of the students. This revival commenced a few weeks before the spring vacation. I knew very little of it, however, at the time, as I was confined with the measles, and as soon as I was able, had gone home, on account of the weakness of my eyes. I continued at home during the remainder of the term, and, owing to the sickness and death of my father, I did not return to college till one or two weeks after the commencement of the summer term. A great change had taken place

during my absence. Many who were thoughtless when I last saw them, were now rejoicing in hope, and others were deeply anxious for their souls. Meanwhile I had been called to pass through a most affecting scene. My father had died in the triumphs of faith. His death, the funeral sermon which was preached on the following Sabbath, and the intelligence which I had received from college, had made a deep impression on my mind. I returned to college. When I entered the college yard, an awful solemnity seemed to rest upon every object on which I cast my eyes. The buildings were solemn. The trees were solemn. The countenance of every individual whom I saw was solemn. 'How dreadful is this place,' was the exclamation which seemed naturally to force itself from me. I went into my room. On the table was a letter addressed to me from a classmate with whom I had been intimate, and whom I had left in a state of thoughtless security. His attention had been called up to the concerns of his soul; and having heard of my affliction in the death of my father, he had written me a very affectionate letter, urging upon me an immediate attention to the concerns of my soul. My room-mate soon after came from his closet, with a solemn, joyful countenance, and told me what God had done for his soul since we had parted. My feelings at this time can be better imagined than described. Suffice it to say, an impression was now made upon my mind which was never effaced. I no longer halted between two opinions. I felt that if I did not secure my salvation now, I never should; and I resolved to attend in earnest to the things which belonged to my peace. I knew not what to do. I read my Bible and tried to pray, but my heart was as hard as adamant. I wandered in the fields meditating on my miserable state, and tried to cry to God for mercy. But I had no sense

of God's presence, and my prayers seemed not to ascend over my head. I could feel no godly sorrow for sin, no love to God, and no gratitude for his mercies. I knew that there was not one right feeling in my heart, and I could not change my heart, nor could I do any thing to induce God to change it; and what to do I knew not. My mind was filled with awful darkness. I was in this state several weeks; not in such great distress as some experience; nor did I have those clear views of my sins which sometimes precede conversion. I have many times feared, indeed, that I have never had any genuine conviction of sin. I think, however, I was convinced of the entire depravity of my own heart; and although I cannot recollect such awful heart-risings as some have expressed, I think I was brought to see that 'the carnal mind is enmity against God,' and that nothing short of the almighty energy of the Holy Spirit is sufficient to subdue it. I can recollect that a calmness came over my mind, such as I had not felt before, and that my views of divine things were different from what they had been. I saw that God's requirements were reasonable, and that I was without excuse. Every thing, indeed, appeared right but myself. But my ideas were not very clear, and I cannot recollect very distinctly what my views and feelings were. The burden that I had felt on my mind was in a great measure gone, and my fear was, that I was losing my religious impressions. I found, however, that my interest in the subject of religion, so far from being abated, was increased. I felt a disposition to pray, and seemed to take some satisfaction in the duty; and the more I thought on religious subjects the more peaceful I felt; whereas before, directly the opposite was true. A few days after this change in my feelings, I was present at the examination of some of the students for admission to the

church; and one of these, in giving an account of himself, seemed to describe my feelings better than I could have described them myself. I then, for the first time, began to think it possible that I might have passed from death unto life. But my hope was a faint and trembling one, and has, from that day to this, been attended with many doubts and fears. This occurred some time in the summer of 1802. I joined the church in Yale College, April 3, 1803, in my Junior year.[1] When I look back upon my life, I find much cause for deep humiliation before God. It seems sometimes as if it was nothing but sin. I have, it is true, through the restraining grace of God, been kept from open and scandalous sins. I have, for aught I know, sustained an unblemished Christian character in the sight of men. But my heart is a sink of iniquity. When I compare myself with God's holy law, I am truly vile. If I have any religion, I certainly have but little; and if I am ever saved, my salvation will be a wonderful display of divine grace. I have never allowed myself to indulge a very confident expectation of future happiness. When I think of the deceitfulness and wickedness of the human heart, and recollect that vast multitudes have deceived themselves with a hypocrite's hope, I often tremble for myself. But I have a hope, and the evidences of it are these: I think I do delight in the character of God as it is revealed in the Scriptures. I think I do rejoice in the government of God. I think the law of God appears to me to be excellent. I think I see a loveliness in Christ, and that he is precious to my soul. I think sin appears odious, and that I do sincerely

[1] On a slip of paper found in Dr. Tyler's pocket book was written in an unknown hand this memorandum: "April 3, A. D., 1803. — Moses Stuart, (Tutor,) Banks, Frost, E. Swift, Tyler, Van Heuvel, Juniors, made a profession of religion at Yale College."

long to be freed from it, and to be made perfectly holy. I think I feel a peculiar affection for the people of God. I think I feel a deep interest in the cause of Christ, and a sincere desire to see it promoted. I think I do sometimes enjoy communion with God in secret. These feelings, if my heart does not deceive me, I possess in some degree, though they are far from being what they should be, and are mingled with much, very much, that is wrong."

In college, Mr. Tyler had for class-mates Rev. Dr. Brace, of Pittsfield, Rev. Dr. McEwen, of New London, Hon. J. C. Calhoun, Rev. John Marsh, Bishop Gadsden, and others, who have since risen to eminence. Rev. John Pierpont, the poet, was for some time his room-mate, just then beginning to write poetry, which did not always escape the severe criticism of unpoetical tutors.

The following tribute to the memory of his class-mate is from the venerable Dr. Brace. *Par nobile fratrum*, we may say, in relation to the chief characteristic spoken of in the letter.

PITTSFIELD, January 11, 1859.

To DR. GALE, of Lee, Mass.

"Honest Bennet Tyler" — yes, that was he in Yale College, at the beginning of the running century — the specific expression of his mind and word that title was, as I have ever since had him in my thought. I loved him for his simplicity and singleness of mind. I could trust in him.

> "A wit's a feather, and a chief's a rod;
> An honest man's the noblest work of God."

A faithful man who can find? He is a wonder! I found one in this very man, my class-mate. Our class entered college in 1800, early in September. Gardner Spring and Nathaniel W. Taylor entered in the same

class, although within two years they left, through some illness, and received their degrees a year or two after 1804. Our number was near eighty, — sixty-six were graduated in September, 1804. What a company of bright, ambitious young men! I look back upon them with admiration. O, the impression upon our soul, after the examination for "Freshmen," when the tutors called us together and declared us accepted! What friendship we enjoyed, and what delight we felt in our college work! Precious years! I give thanks to God for giving those blessings to me. After fifty-eight years, death has taken away all but seventeen. I am a wonder to myself as I write these notices of my early companions. Bennet Tyler was eager to learn. Dr. Dwight was our president and minister. Under his preaching there was a great revival in 1802, in which a great company turned to the ministry of Christ. Bennet Tyler would never neglect his lessons — never be absent from the recitations — never violate the rules of college — never cause trouble to the governors and teachers — never do any thing to injure others — never any thing to hinder the prosperity of the institution. He was pleasant in his temper — peaceable in his disposition — kind in his conversation — benevolent in his feelings — constant in his study — honorable in his conduct — and he was honored and beloved. Such was his early character. As a Christian he was humble, holy in his spirit, conscientious and heavenly in his life. As a minister of Christ he was experimental, and faithful, and led many to eternal salvation. He was active during a long course of years, and is now, I do trust, in the presence of the great Redeemer. It is with much pleasure that I remember him, and that I now give you this account of him.

I am your affectionate brother in the Christian ministry,

J. Brace.

Mr. Tyler's rank as a scholar is not accurately known to the writer of this Memoir. His name is enrolled on the catalogue of the *Φ. B. K.*, which contains about one third of the class, accounted at the time as the best scholars.

Having graduated in September, 1804, at the age of 21, Mr. Tyler spent one year in teaching the academy in Weston, Fairfield county, employing his leisure hours in reading, preparatory to the study of theology.

In the autumn of 1805, he commenced theological study under the tuition of Rev. Asahel Hooker, of Goshen, Conn., who kept a private theological school. Here he remained one year, then the usual term of study for graduates preparatory to preaching. At this school Mr. Tyler was associated with several fellow-students, whom he, to the last, greatly respected and loved. Among them were Dr. Heman Humphrey, Dr. John Woodbridge, Rev. Frederick Marsh, Rev. Joshua Huntington, and Rev. Thomas Punderson.

During this year he pursued his studies with such assiduity that he seriously injured his health. A severe pain in his chest, which had troubled him in college, now increased, and when licensed to preach by the North Association of Litchfield county in the fall of 1806, he was ill prepared to begin in earnest the work of the ministry.

Those who have seen his robust frame and ruddy countenance, and heard his strong voice in later years, will be surprised to learn that, at the threshold of the ministry, he seemed, for months, a candidate for the consumptive's grave. He attributes his feeble health at this time, primarily, to a habit of bending over a low table in the early part of his life as a student. When he began to preach, his delivery was vehement, and his excitement such as greatly aggravated the disease from which he was suffer-

ing. In describing these early efforts in the pulpit, he used to say, "I preached with all my might." His first sermon was delivered to the congregation of Rev. Timothy Stone, in South Cornwall. In relation to this first effort in the pulpit, Dr. Tyler was fond of relating the compliment which he received from Mrs. Stone. "I heard a man say," remarked the good lady on returning from church, "that he liked your sermon very much. But," she added, after a brief pause, "I do not regard him as a very good judge of sermons."

After preaching occasionally in several other places, he received a unanimous call to settle in Blanford, and was also urged to become pastor of the church in Milford; but the pain in his chest had greatly increased; his lungs were very much inflamed; and, on consulting a physician in New Haven, he was advised to desist from preaching, to leave the seaboard, and journey on horseback. Accordingly in May, 1807, he started for Niagara Falls in company with his friend Mr. Punderson. They reached the Falls in three weeks, passing through "almost an entire wilderness" west of Genesee River. Where now stands the city of Rochester they found only two log cabins; and a considerable part of the distance they were guided by "marked trees."

After visiting two brothers in Jefferson county, Mr. Tyler's health had so much improved that he ventured to preach occasionally in the new settlements of that region. At the close of the summer he returned to Connecticut, still, however, too feeble to take charge of a parish.

The following letters, the first from Rev. Dr. Woodbridge, of Hadley, Mass., and the second from Rev. Frederick Marsh, of Winchester, Conn., will show the estimation in which he was held by fellow-students in theology. They are also valuable for their particulars of

the method of study pursued by candidates for the ministry in New England fifty years ago.

Hadley, June 12, 1858.

Rev. Mr. Gale.

My Dear Sir: I was associated with your venerable and excellent father-in-law, Rev. Dr. Tyler, in theological studies, at Mr. Hooker's, in Goshen, Conn.

When I arrived there, I found several young men of much promise preparing for the ministry; and among the more prominent of these was Mr. Tyler. His first appearance was prepossessing; he was unaffected and gentle, yet his address was marked with a manliness and strength of character indicating his fitness for some highly useful sphere in life. There was nothing of quackery, nothing of boasting self-conceit, nothing of overbearing insolence, nothing of the defiant manner in that young disciple; yet he was a clear, independent thinker, holding fast his opinions, because he loved them as truth, and was ready to defend them with argument and by kindness against an opposing world. He was friendly to all; and I have no recollection of a bitter or angry word that ever fell from his lips. My estimate of his character, both as a Christian and a man of a discerning and well-furnished mind, continued to increase in proportion to the intimacy with him which I was permitted to enjoy.

While he made no pretensions to splendor of imagination, few could surpass him in the power of fixed attention, and searching investigation of a subject in its first principles, and in its various relations.

We were accustomed to read, in the presence of each other, dissertations on questions propounded by our instructor. Mr. Tyler's were always respectable; his arguments were well selected, well arranged, and expressed

in fitting sentences of genuine English, without the smallest approach to bombast, or the studied and mystical obscurity which many superficial witlings have been accustomed to regard as profound. He wrote as a sensible lawyer speaks, who feels that his cause is a good one, and that he has nothing to do but to divest it of all false coloring, and exhibit it in its transparent, unadorned simplicity. In his sermons at this time, Mr. Tyler studied to enlighten the mind, obviate prejudice, rouse the conscience, and impress the heart with the awfulness, grandeur, and supreme urgency of the things contained in the gospel. He was a great friend of genuine revivals; and he loved to speak and hear of the best methods of addressing his fellow-men on the momentous interests of their souls. He was both a diligent student, and, I doubt not, a warm-hearted, humble man of prayer. As for ostentation with respect either to his talents or his religion, he had as little of it, I must think, as I ever knew in any human being. He was, however, peculiarly frank, and it was perfectly obvious to his friends what was the habitual bias of his mind, and what the chosen direction of his thoughts. His home was in the studies, spiritual musings, and the duties of the sacred profession to which he had devoted his life. He united, in an unusual degree, a quiet cheerfulness with the habitual sobriety becoming a Christian and a Christian minister. After his license to preach the gospel, I heard him speak, with tears, of the responsibilities of his holy vocation; and his subsequent course was such as might have been anticipated from the beginning of his labors as a herald of the cross. Among our fellow-students were Messrs. Heman Humphrey, Joshua Huntington, afterwards of Boston, Thomas Punderson, late of Huntington, Conn., and several others, whose praise is still in the churches. We used to meet in a grove

not far from Mr. Hooker's, for the purpose of exercising ourselves in speaking, and the benefit of mutual criticism. Mr. Tyler was not inferior to any in the promptitude and ability with which he engaged in these friendly services. We were expected, at our meals, to converse on some text of Scripture, or some topic to which one of our number had paid special attention for this purpose. I need not say that Mr. Tyler was always prepared for this pleasant and profitable task assigned him. He loved to talk on themes divine, as the devotee of fashion delights in the frivolities of dress and equipage. We were accustomed to walk to a considerable distance that we might attend evening meetings, where we were expected to pray and read, and, peradventure, deliver an exhortation to the neighbors convened on such occasions. That Mr. Tyler would gladly embrace these opportunities of doing good, preëminently unassuming as he was, you will readily believe. We not seldom walked several miles on the Sabbath, to conduct, by reading and prayer, a meeting in what was then called a winter parish in Goshen, where the people, but for such aid, would have been destitute, a part of the time at least, of public religious services. These services were very profitable to us, as, with the exception of reading the sermons of others instead of our own, and omitting the benediction at the close, they were the same in which we should be engaged after we became licensed preachers of the word. The pulpit, after we began to preach, was not a strange place to us, and we were, therefore, more self-possessed than we otherwise would have been. It was expected, I believe, that we should read with the same inflections and freedom of manner as if we were delivering our own discourses. We had the advantage of boarding in one of the best of families, where we were continually encouraged by wise and kind words

and Christian suavity of manners. Mr. Hooker himself was a pattern of every virtue — mild, generous, self-denying, sound in the faith, discreet, sober, a friend to his people, a lover of good men, given to hospitality, and faithful in declaring all the counsel of God. I have been informed that the late Professor Porter, of Andover, was accustomed to speak of Mr. Hooker as one of the best pastors, if not the very best, with whom he was ever acquainted. Such an example was not lost on your dear departed father. My deceased wife has told me that when she was a teacher in Sharon, she heard the late Governor John Cotton Smith, who had heard Mr. Tyler preach, speak of him with much approbation, as one of the ablest and most promising young men in the State of Connecticut. Such, I believe, was the common impression concerning him. His theological views then were essentially the same with those which he believed and maintained to the close of his long and very useful life. I occasionally saw him after his settlement in the ministry, and sometimes heard him preach in the prime of his days, and found him ever the same. The Lord gave him much success in the conversion of sinners. He was a judicious and safe guide to souls, and enlightened and serious Christians valued his ministry as above all price. What he was in all the relations he sustained in later years you well know. He has, through grace, well and nobly finished his works below. He has come to his grave as a shock of corn fully ripe in its season.

My heart is touched when I recollect that my last letter from him was a letter of fraternal condolence, written last winter, a few days after the lamented death of my dearest earthly friend, and the mother of my children.

I will add no more. May the blessing of a covenant-keeping God rest upon the posterity of your sainted parents. JOHN WOODBRIDGE.

Winchester Centre, December 8, 1858.

Dear Brother: You inquire for my recollections of the late Dr. Tyler during the time in which we were fellow-students in Goshen. The following statements and remarks comprise what is the most distinct in my mind relative to this subject.

As a student he possessed much both of taste and capacity. His strong relish for study was evinced by the fact, as he told me, that, by a family arrangement, he became an apprentice, but experiencing an injury which disabled him for that business, in his confinement from labor he obtained a Latin Grammar, and alone commenced his preparation for college. During his college course, a class-mate of his, and I think a room-mate too, used to say to me, "Tyler studies because he loves study, not because he is ambitious of the honors of college. He will some day become eminent." What was thus indicated in his early studies was realized in the prosecution of his theological studies.

My personal acquaintance with Mr. Tyler did not become intimate until the autumn of 1805, when we both, about the same time, became students in the Rev. Mr. Hooker's theological school, and inmates of that estimable family. The prescribed course of study there was, reading (more or less extensively, as the taste and time of the student allowed) standard authors on a series of questions in systematic theology, writing essays on each of those questions, reading what was thus written before the teacher for his remarks and criticisms, and those of the students. Mr. Tyler read and wrote extensively, I suppose, on from twenty to thirty of those questions. In this he showed himself to be a diligent and able student. His mental perceptions were clear, and clothed in plain, simple language. He never seemed inclined to use high-

sounding words or uncommon phraseology. For a young man his compositions exhibited uncommon maturity of mind and thought. In the early part of his residence in Goshen, I recollect his reading to me a manuscript sermon, without intimating who was the author. The discourse impressed my mind so favorably, by the arrangement, style of composition, and force of thought, that I was greatly surprised when he told me that he had written it, by way of experiment, before he commenced the study of theology.

As to his habits of study, I do not recollect any thing remarkable, only his every-day, straightforward course of diligent application to his appropriate business. In winter he was accustomed to rise at six o'clock, and, with other students, to walk several miles and return before it was light enough to resume study.

In his deportment as a man, there was a lovely union of cheerfulness and gravity, of dignity and condescension, and of benevolence without ostentation. With all there was a frank open-heartedness, a kind of transparent sincerity of disposition, which inspired unhesitating confidence, and stamped peculiar excellence on his character. In a more direct religious view, meekness and humility, simplicity and godly sincerity, were manifest traits in the character of Mr. Tyler at Goshen. During the greater part of the year which I spent with him, boarding, studying, sleeping, and walking with him, and in all the social and religious intercourse incident to such studies and circumstances, such was his uniform benevolence and consistency of character, that it might be said of him, almost without qualification, "Behold an Israelite indeed, in whom is no guile."

Fraternally yours, &c. FREDERICK MARSH.

CHAPTER II.

MINISTRY AT SOUTH BRITAIN.

1807—1822.

In the autumn of 1807, Mr. Tyler was invited to preach in South Britain, a parish of Southbury, Conn. He accepted the invitation, expecting to remain there only a few Sabbaths. The parish had for many years been a "waste place." The last pastor, after being deposed by the consociation, drew off a part of the church, and formed them into a separate organization, leaving the other part so weak and divided, that for six years they had been without a pastor, without the sacrament of the Lord's Supper, and much of the time without preaching. A very large part of the people had withdrawn from the society, and very few attended church or felt any interest in religious affairs.

The neighboring ministers had "little expectation that they would ever again enjoy the blessing of the word and ordinances." Such was the hopeless field which this young licentiate entered in the name of the Lord. He continued to preach through the winter. There was some special seriousness, and several left the ways of sin to follow Christ.

The way seemed now prepared for a new order of things in this desolate parish. A young merchant had recently established himself in the place, and, though not a professor of religion, he was deeply affected by the moral desolation around him, and began earnestly to inquire what could be done. The public mind was then much

interested in the establishment of parish funds, as a permanent foundation for the support of the gospel; and this young merchant resolved to attempt the raising of a fund for the society in South Britain. Any other man in town, or in the vicinity, would have thought such a project visionary. No one supposed he could raise two hundred dollars. But it is well that some persons do not see the difficulties in the way of their plans. Wonders may be accomplished by the ardor and energy of youth, wisely directed to a noble end. The result was a fund of seven thousand dollars.

In the spring, Mr. Tyler received a unanimous invitation to become the pastor of this church, upon a salary of four hundred and fifty dollars. This seemed a call from the Head of the church to labor for that flock, and Mr. Tyler was ordained as their under-shepherd, June 1, 1808.

Nov. 12, 1807, he was married to Miss Esther, daughter of Deacon John Stone, of Middlebury.

The young pastor now attempted, to use his own words, "to bring the church into some order." It consisted of only thirty-three members; and with this small number, no less than ten cases of discipline were taken up and disposed of in the first year.

Mr. Tyler visited from house to house, and preached in the various school districts. By degrees the shyness of the young wore away, those who had withdrawn from the society returned, the people were induced to attend church on the Sabbath, the dews of grace descended, and, the first year, twenty were added to the church. In 1812, there was a revival of religion throughout the parish, which continued a year, and resulted in the hopeful conversion of about eighty persons. This work of grace added greatly to the strength of the church and society.

The captivity of Zion was now turned. The people, of their own accord, raised the salary of their pastor to six hundred dollars, which, for that parish, fifty years ago, must be regarded as quite liberal. When the question of an increase of salary was proposed, one waggish man said, "I am in favor of it, for Mr. Tyler has driven all the fiddlers out of town, and if he should leave us, they will return, and it will cost more to support the fiddlers than it will the minister."

The parish suffered much from emigration. After a large circle of youth had been gathered into the church, and the pastor's heart had rejoiced over them as prospective helpers in his work, in a few years nearly all of them would be scattered.

Yet Mr. Tyler vigorously pursued his efforts to raise the community, morally, intellectually, and socially. He sometimes taught a select school for the young people of his charge. In this way, teachers, well qualified to instruct the common schools, were raised up, and the happy result was a gradual elevation of the community. According to the custom of many country pastors of that day, Mr. Tyler took into his family, boys to be fitted for college. Among his students were Rev. Dr. Pierce, many years president of Western Reserve College, and Hon. Truman Smith, of Connecticut, who remembers, when discouraged by the dry lesson of Latin, that his teacher used to cheer him by the assurance that "Rome was not built in a day." Several young men also studied theology with Mr. Tyler during his ministry in this parish.

In 1821 another revival was enjoyed; of less power, however, than that of 1812.

During Mr. Tyler's ministry in South Britain, one hundred and five were received to the church by profession, of whom eighteen only remain in the parish. But

instead of the fathers are the children, for the church now has a hundred and forty-seven members, — fifty-eight males and eighty-nine females.

The reclaiming of this moral waste was, indeed, a good work. Though the place has suffered from that day to this by emigration, still it has maintained an honorable position among the rural parishes of Connecticut. Of his labors here Mr. Tyler has left this record.

"I was their pastor fourteen years, during which time the utmost harmony of feeling prevailed. Not the least difficulty ever occurred between me and the church and parish. I felt strongly attached to them, and had reason to believe they were attached to me." Mr. Tyler always regarded the years spent in South Britain as among the happiest of his life. There is a peculiar interest in ministerial labors which are not upon "another man's foundation."

It gives one confidence in the gospel, and impresses the heart with the riches of God's grace, when the "wilderness" becomes as the "garden of the Lord." Nor is such a field without its benefits to a young pastor, in giving his ministry an evangelical and practical character. By presenting the necessity of direct personal effort with families and individuals, it teaches him to watch for souls, and to adapt himself to the circumstances and wants of all classes. Such a limited field also affords time for study, and thus a preparation is made for a wider sphere of effort.

At South Britain, Mr. Tyler enjoyed the society of his ministerial brethren in the vicinity. In after years he often spoke of the happy meeting with neighboring pastors. These brethren took "sweet counsel together" concerning the kingdom of Christ. They read to each other sermons, tracts, and controversial articles, designed

for publication. Sometimes they rode two by two, through the country, on preaching tours, to awaken the churches, or to assist each other in seasons of special religious interest. These watchmen saw "eye to eye;" their ministerial intercourse was fraternal, affording to them all, no doubt, in after years, the most pleasant reminiscences. The subject of this Memoir certainly regarded these as golden days, and many of his choicest anecdotes pertained to this period of his ministerial life. The following letter from the pastor of the church in South Britain to a brother in the ministry will show how beloved Mr. Tyler was, as a faithful pastor of his flock, and also will illustrate the truth of the Master's declaration, "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

South Britain, New Haven Co., Conn., November 16, 1858.

Rev. John A. McKinstry.

Dear Brother: Yours of the 10th is received, making inquiries relating to the late Dr. Bennet Tyler.

1. You ask "what impressions he made." Those impressions, according to the testimony of living witnesses, were in the highest degree to his praise. His name is every where recorded, and whenever speaking of him no one is satisfied with uttering faint praise. The few aged members that are left, who, when he began his ministry here, knew him in the days of his youthful vigor, and were the active and working body of the church, never tire in speaking his worth.

It is a theme on which they love to dwell, and they are always ready to embrace the opportunity whenever they are so happy as to find an appreciating and sympathizing listener. Of those who composed this church when he came here in 1808, only two now remain; but these two

love to recall the day of his settlement among this people, as one whose bright promise was more than realized in the subsequent history of his labors among them. As that was a bright day, so was that on which he decided to leave them a correspondingly dark one — a day of which I have often, very often, heard many brethren speak with deep regret.

2. You ask "the character of his labors." They are represented, by those of his flock now living here, as eminently earnest, faithful, and simple; that is, directed with a "single eye" to the salvation, not the amusing, of his people, nor yet their instruction merely. He is remembered and loved especially for his social qualities — his affability. He was of easy access to every one of his flock, adapting himself with more than ordinary discernment and skill to the idiosyncrasies and peculiarities of those whom he met — all stiffness being thrown aside, and all his people being made to feel perfectly at their ease. And this, too, without ever compromising his dignity, and with no approach to mere trifling, much less buffoonery. And yet, as I have been told by those who well remember him, his conversation was always "seasoned with salt." Religion was a theme that was never forgotten or ignored. In his visits among his people it was always introduced, and it was evidently his principle that these visits should be pastoral, and not merely friendly and social.

In this way he sowed the seed beside all waters. It was remarked to me lately by one of our most judicious and praying brethren, that he had never known a pastor who was so thoroughly acquainted with the religious character of the individual members of his congregation. He was ever approaching them personally, making it a matter of study to do this in such a way, and with such

regard to the characters or circumstances of those addressed, as to make it seem to them a perfectly natural and proper thing; thus putting them quite at their ease, securing their confidence, and eliciting from them just that information concerning themselves which the skillful physician of souls would know how to prize and how to use.

And if, as was sometimes the case, a troubled conscience should lead one to avoid him from knowing his faithfulness, the person leaving the room or the house on his approach, he was not so to be treated; but, in one pleasant way or another, he would contrive to bring back the truant, tell him why he "was afraid and had hid himself," and so minister the instruction that was needed. His affability, and his honoring God in it, is presented as a marked trait of his character.

But his pastoral visits did not seduce him from the needed labors of the study. He would enter it in the morning after breakfast, as I have been told, and, taking up some volume that was to be passed under review, throw up his feet to the right angle of elevation, and there, right there, the dinner call would find him. It was in such studies as these, I have no doubt, that he here laid the foundation and gathered the materials of that "house of bread" in which so many afterward were sumptuously lodged and fed at Dartmouth and East Windsor.

As in later days, so here, he found those who, though they respected the man and loved him, and were careful to come and hear him, were yet unable to agree with him in his doctrinal views, and who were not always choice in the modes of expressing their disagreement. Of these he was accustomed to say, "I would rather they would snarl than snore." But I am making my letter

too long. "Blessed are the dead," — such dead, — "for their works do follow them." Dr. Tyler wrote his name here on the imperishable tablet of souls saved by his faithfulness; but many of them have gone to their rest, where before this they have again met him. Not a few still live, and they are among the most reliable and fruitful of my church. We know where to find them, and their pastor is cheered by their sympathy and coöperation in every good work. His love lingers in their hearts, and is only less (*proximus, sed longo intervallo*) than that of the blessed Master to whom he led them; for the service of that Master is, in their minds, indelibly associated with the face and voice and form of him who has now gone to see his Lord with no intervening vail.

Yours in Christian fellowship,

Amos A. Lawrence.

CHAPTER III.

PRESIDENCY OF DARTMOUTH COLLEGE.

In 1822, Mr. Tyler was appointed president of Dartmouth College. It was to him a mystery why he should be selected for that station. Located in a retired country parish, he had been devoted to the duties of the ministry, and had paid little attention to science or literature. He was strongly attached to his people and his home, for there had arisen, as "olive plants," around his table, three sons and four daughters.

But he was recommended to the trustees of Dartmouth by Dr. Porter, of Andover, and others, in whose judgment he had great confidence; his brethren around him in the ministry, and the consociation with which he was connected, believed it to be his duty to accept the appointment. Accordingly, he broke away from an endeared people, was inaugurated at Dartmouth in March, and entered upon the duties of his office the following June. In the autumn of 1822, the newly-elected president was honored by the degree of D. D., from Middlebury College. Of his connection with Dartmouth College Dr. Tyler has left the following record: —

"I was among strangers, and engaged in duties to which I was unaccustomed. But I found myself surrounded by able professors, who treated me with great kindness, and rendered me all the assistance in their power. My situation was much more pleasant than I anticipated; and through the assistance of a gracious Providence, I was enabled to discharge the duties which

devolved upon me with acceptance. I have never had any reason to doubt that I was in the path of duty when I accepted the appointment. My labor in the service of the college, I humbly trust, was not altogether in vain. I had the satisfaction to know that I left it in a more prosperous condition than I found it. It was no part of my duty, as president of the college, to preach on the Sabbath; but the health of the professor of divinity failing soon after my inauguration, I found it necessary to supply his place; and during the whole period of my presidency I preached a considerable part of the time. In the year 1826, there was a very interesting revival of religion, both among the students and the inhabitants of the village, which will be remembered by not a few, while 'immortality endures.'

"I was connected with the college six years; and, although I never felt so much at home as in the duties of the ministry, still I had no serious thoughts of relinquishing my station, till, very unexpectedly, I received a call from the Second Church in Portland. When I received this call, I felt a new hankering for the duties and joys of the pastoral life, and believing I could resign my office without putting in jeopardy the interests of the college, I concluded to do so. I parted with the trustees, faculty, and students, with feelings of great cordiality, and I had reason to believe that the feelings were reciprocated."

The following letter from the venerable Professor Shurtleff, will give the impressions of one associated with Dr. Tyler during his presidency at Hanover.

Hanover, N. H., September 22, 1858.

Reverend and very dear Friend: Permit me thus to address you; for I can truly say that I regarded you with much interest and affection during the whole time of

your residence here, and I may also add that your venerated parents had no friends in Hanover more sincere and ardent than Mrs. Shurtleff and myself.

When your dear father was appointed president of Dartmouth College, he had been little heard of in New Hampshire. His first appearance, however, was very prepossessing, and his preaching was much admired. His popularity was so general in this region, that a gentleman of a neighboring town inquired, "Why, if he is such a man as they say, was he not heard of before?" To which I replied, if you will allow me to quote my own words, that "the Lord had kept him concealed in an obscure parish for a blessing to our college." The impression which his first appearance made was not lowered by further acquaintance. I do not recollect hearing a complaint of him from any member of the college. All his intercourse with them was tempered with the utmost kindness, while he was punctual and faithful in every official duty. I think he originated the project of raising, by subscription, a fund of ten thousand dollars for the aid of indigent students seeking an education for the ministry.

This object he not only conceived, but completed by his own personal efforts. For this, as well as for other services, he should be gratefully remembered by the college, by the church, and by the public.

But the religious influence of Dr. Tyler while a resident of Dartmouth, will never be forgotten. In the summer of 1825, the professor of divinity was arrested by a severe and protracted affection of the lungs. The president at once took the services of the sanctuary; and the following spring term was rendered memorable by a revival of religion, which issued in adding to the Lord many students and inhabitants of the village.

During his residence here, we had a class of students in their professional studies, who wished to enter the ministry earlier than they could by entering a public seminary. We met with them once in a week, heard their dissertations on subjects that had been assigned, and each of us spoke on the performances and on the subjects. The young gentlemen were all licensed to preach after about two years, and became useful ministers of the gospel. By these exercises, as well as by long intimacy, I was convinced that Dr. Tyler had peculiarly clear and discriminating views of the doctrines of the gospel, and an uncommon facility in explaining and defending them; and I have often remarked in years past, that with the exception of my friend, Dr. Woods, of Andover, I would sooner recommend him to young men as a teacher of theology, than any other clergyman in the circle of my acquaintance.

With many pleasing reminiscences, I remain your friend and brother in the gospel,

ROSWELL SHURTLEFF.

REV. JOHN E. TYLER.

NEW YORK, December 14, 1858.

REV. J. E. TYLER.

My dear Sir: You ask for my recollections of your honored father, as president of my *alma mater*. I regret that I can furnish but little in that relation. He remained at the head of the institution some two years only after I was matriculated.

The two lower classes had, of course, much less intercourse with him than those more advanced. You could doubtless obtain more ample information from those who were seniors under him, and who had more largely the

benefit of his instruction. Such impressions as I have, however, I am happy to give.

It was when a member of Kimball Union Academy, in preparation for college, if I mistake not, that I first set eyes on his commanding form, and listened to the impressive tones of his voice. That academy, as you know, is about a dozen miles from Hanover. Not long before the graduation of one of its classes, he visited the place, and preached on the Sabbath. It is not impossible that his visit had some reference to the fact that there were among us so many candidates for college life. It was, at all events, well for Dartmouth that he came. Judging from the influence on my mind, I can not doubt that not a few were the more inclined, for what they saw of him, to connect themselves with the institution over which he presided. I have a distinct remembrance of one of the sermons he preached. It was on "The Worth of the Soul." I recall especially, as I write, a passage of the discourse, embracing a vivid and fearful illustration of the soul's eternity.

It was the year before I entered college, I think, that is, in 1825–6, that Dartmouth was blessed with one of the most remarkable revivals of religion it has ever enjoyed. Transformations of character were wrought then, which have borne the test of decades of years. Some of the finest minds in college were brought under the power of the gospel — minds that have since shone as bright lights in the world. I heard the fame of this work at the academy. And very prominent in its history, as given me then, and as I have learned it since, was the influence exerted by the president. His preaching was spoken of as singularly effective. I think of one sermon in particular, on "The Avenger of Blood," which was described

to me as of overwhelming power. I do not doubt that many seals, both of his public and private fidelity, were given him at that time.

When I entered college, I found him dignified, yet affable and fatherly in his bearing. His preaching then, as we often heard him in the village church, was marked by the same simplicity, clearness, and logical force, the same scripturalness, fullness of doctrine, and evangelical earnestness, that characterized his subsequent ministrations. He preached not to the fancy, but to the conscience and the heart. He confined not himself to hortatory appeals, nor did he, in any wise, skim over the surface of things; but, as both my notes and recollections of his college sermons assure me, he was apt to handle, and that vigorously, the high topics of theology. He gave us not milk alone, but strong meat. Yet have I seldom known a man so remarkable for making an abstruse subject plain to every hearer.

I can not forbear to add a reminiscence of a later date. Not long after his resignation of the presidential chair, and his removal to Portland, I was obliged, by ill health, to be absent from college for a time. Quite an invalid, I took passage, for the benefit of sea air, in a vessel sailing from Boston to Saco. I reached my destination just before the Sabbath; and when it came, great was my delight, a stranger as I was in the place, to find that Dr. Tyler, of Portland, was to preach. Never shall I forget the cordiality and sympathy with which he met me. He took me home with him when the Sabbath had passed, bidding me welcome to the hospitalities of the manse; and in the same paternal spirit that so endeared him to his pupils in college, was prompt to facilitate my further designs for the restoration of my health. His kindness

on that occasion, so characteristic, so timely, so tenderly linked with the past, so comforting and encouraging to a lone valetudinarian, I have ever held among my most precious memories.

I might say something relative to later periods of your father's life. But concerning these you have no occasion for any testimony of mine. I will only add the expression of my gratification that the public are to have what they may properly look for — a fitting memorial of this eminent servant of Christ.

Very truly and affectionately yours,

Asa D. Smith.

Mr. George Punchard, of Boston, and Rev. Nathaniel Folsom, D. D., professor in Meadville College, Pa., have furnished their recollections respecting the revival in Dartmouth College, in the year 1826, to which allusion is made by Dr. Smith. The letter of Mr. Punchard is introduced in this connection. Professor Folsom's will be found in a subsequent chapter.

Boston, February 16, 1859.

Rev. John E. Tyler.

My dear Sir: Your venerable father was president of Dartmouth College during my whole collegiate course — from 1822 to 1826. My earliest recollections of him are those only which a thoughtless boy of sixteen would be likely to have of a grave and reverend divine, and are of very little value.

It was not until near the close of my college life that I began really to know him. At that time the college was visited by a revival of religion of uncommon power, and my reverend president suddenly awoke (at least to my view) in an entirely new character.

He came to the students with a power and unction which were quite irresistible, and manifested a depth of religious feeling for us which made us at once love him and admire him. He seemed to have found his appropriate sphere of labor; to have got into an atmosphere which filled his soul and body with life and energy; to have work to do which was congenial, which he loved, and which he knew how to do as few men did. He was at once a son of thunder and a son of consolation. His discourses, which had always been able and instructive, and characterized by simplicity of arrangement and neatness and purity of style, had now the additional attraction of an animated and energetic delivery.

And yet, perhaps, the conference room and the prayer meeting were the places in which, at that time, Dr. Tyler specially excelled. He was naturally rather heavy and lethargic in his manner of speaking, and it required a good deal to excite and warm him thoroughly. But the scenes and duties incident to a powerful revival of religion, in which a hundred or more young men were more or less interested, supplied the necessary stimulus, and the strong man was fully waked up, and in his extemporaneous addresses particularly, poured out streams of Christian eloquence which he seldom equaled in his more carefully prepared public discourses, and which few men whom I have ever heard, could excel or equal.

His labors, however, were not confined to the pulpit and the conference meeting. He cheerfully and heartily did the work of a pastor among the students, going from room to room, instructing and exhorting his beloved pupils, and praying with them. He was among us, not as the grave and dignified head of the college, but rather as a loving, anxious father, seeking to instruct and save his children; or, as an elder brother, tenderly solicitous

for our spiritual welfare. He was gentle among us, even as a nurse cherisheth her children. And God, I verily believe, gave him spiritual children from among our number, as the reward of his fidelity; children who never ceased to love him while he lived, and who will cherish his memory with gratitude to their dying hours.

After leaving college in the summer of 1826, I seldom saw Dr. Tyler. Once, only, did I visit him in his own house. He was then at East Windsor Hill, Connecticut, and at some personal inconvenience, I went to see him; and amply was I paid for my trouble; for no sooner did the good old man see me at his gate, than he almost literally ran to embrace me. I was received more like a beloved child who had been long absent, than as a young man whom he had known chiefly as a thoughtless college student. Finding my stay with him must be very brief, he hurried to the seminary to excuse himself from some engagement of the hour, and then devoted himself to my entertainment as though I were indeed a son who had been lost and was found, had been dead and was alive again.

These personal details, although they may be thought trifling, and possibly a little egotistical, yet so forcibly illustrate a phase of Dr. Tyler's character not probably recognized by all who knew him, that I venture to give them. They show that, under the grave exterior which he habitually bore about him, there was a warm, sensitive, loving heart; and that the keen, indomitable controversialist on matters which he deemed essential to the gospel was yet one of the most simple-hearted, genial friends that a man — even a young man — could have. Indeed, these traits of character stand out so prominently in my recollections of Dr. Tyler, that I am ready to say they were among the predominating traits of his character.

But I am running out these recollections to an unintentional and unreasonable length. If you can use any of them in any way to illustrate your venerable and excellent father's character, I shall be most happy to have contributed, even in the most humble measure, to so desirable an object.

Very truly yours, GEO. PUNCHARD.

CHAPTER IV.

MINISTRY AT PORTLAND.

1828—1833.

Dr. Tyler was installed at Portland, Me., over the Second Church and Parish in September, 1828. This position was one of unusual difficulty. The parish had sat for twenty years under the ministry of the lamented Dr. Payson; and who could expect to fill his place? Yet Dr. Tyler felt very much at home in his new charge, and addressed himself to the labors of the parish with his accustomed ardor and hopefulness. "I found myself," he says, "again engaged in the delightful duties of the pastoral office." Notwithstanding the preëminent ministerial qualifications of his predecessor, some things still remained to be "set in order" in the church.

They had no written creed. Dr. Payson found none at his ordination, and none was used during his ministry. Dr. Tyler, although surprised that the church had no written articles of faith, deemed it best to proceed with caution in their introduction. He talked with the brethren, wrote a creed for their examination, and, in the last year of his ministry there, had the pleasure of seeing it adopted with entire unanimity. This will illustrate the care, and patience, and success, with which he accomplished any important measure in his ministerial work.

Of his short ministry at Portland he has left the following record: "My congregation was large, and among them were men of distinction and high intelligence. To meet the demands and expectations of such a peo-

ple required unremitted effort. But I found my situation pleasant; I found a higher tone of piety in the church than is ordinarily found, and I felt a pleasing consciousness that my hands were stayed up by the prayers of the people. The people were kind, affectionate, and during the whole of my ministry appeared to be entirely united. For a year or more after my settlement, although there was not what would be called a revival of religion, there were constantly more or less inquiring the way to Zion, and several were added to the church. In the year 1831 there was a very interesting revival of religion, which resulted in the addition of more than one hundred to the church."

During this happy and successful ministry, Dr. Tyler was subjected to severe trials. He had almost constant sickness in his family, and he was called to follow to the grave three beloved children. Yet might he say with the apostle, "Tribulation worketh patience." It was by these afflictions that he was kept in sympathy with the sons and daughters of sorrow, so that he might "comfort them which are in any trouble." Although his salary was liberal, the increasing wants of his numerous family required a strong faith in divine Providence, and a frequent application to himself of one of his favorite texts, "Be careful for nothing."

Dr. Tyler's ministry at Portland closed happily. He loved the people as a father, and they retained their high regard for him long after he had left them. About the year 1847, he supplied the pulpit of this parish during the vacation of their pastor, and visited with his wife the people with whom they were acquainted during his ministry, making in two weeks a hundred and fifty calls. Of this visit he often spoke in after years, regarding it as among the most delightful he had ever enjoyed.

The following familiar letter from a layman, a resident of Portland, it is believed, exhibits a feeling very extensively, if not universally, prevailing among those who in that place sat under Dr. Tyler's ministry. He requests, prompted by modesty, that his name may not be made public: —

Rev. J. E. Tyler.

My dear Friend and Brother: . . . As I write, my memory goes back to the time of your father's settlement here over the Second Church and Society; and I recall most vividly his dear and noble countenance as it then appeared to my youthful vision. I was not then twenty years of age, and cared but little for the things of religion; but to me Dr. Tyler was at the first, and always, an object of love, respect, and veneration. Circumstances threw me much into his society during his ministry among us. I knew him intimately in the family. I have seen him often in the inquiry meeting, in the social prayer meeting, as well as constantly in the pulpit. I have seen him in the time of revival; and every where and always he was, in my view, up to the occasion. In a protracted meeting, which occurred in 1831, attended by great numbers of people, I see him now, in memory, as, with earnest countenance and tender tones, he invited and urged sinners to come to the cross. With what melting pathos did he describe their character and condition! It is all before me as I stood with multitudes of others in the gallery of the church, on the week days, myself and others all absorbed in the solemnity of his words and of the scene around us.

And now I call to mind, my dear friend, that solemn Sabbath in July when you and I, and another, who subsequently became a minister of Jesus Christ, about two years

after your father's settlement, stood up in that venerable and beloved house, and took upon us the vows of God. There was then, you remember, no special interest, although there was soon after a very deep and pervading interest on the subject of religion. My impression is, that there was but once, during his settlement, what was called a revival; and yet quite a large number were added to the church while he was its pastor.

Dr. Tyler came to Portland in the right time. While he remained, he was the right man in the right place. His clear and logical mind was needed to systematize the truth which had been so faithfully and pungently preached by his beloved and almost adored predecessor. No man that ever preached in this city could set before the minds of his hearers more clearly the controverted and mysterious doctrines of the gospel. He was at home in a doctrinal discussion. There is no doubt that he loved to preach on the doctrines; and he was, by doing it, made the occasion of great and lasting benefit to this community.

But although he loved doctrinal discussion, he was also eminently practical. His preaching was not the exhibition of the dry bones of theology without a covering of flesh upon them; but there was a vitality which took hold of the heart and conscience as well as the understanding. He was a pungent preacher; his sermons had a directness of application which could not be mistaken. The backslider and the impenitent were not forgotten, and were treated faithfully, but tenderly, while he labored also to build up the church in the faith. I think I state what is true when I say that every body loved him, and that he appeared to love every body. His kind, affectionate, and winning manner made him deservedly a favorite. He was uniformly the same, respecting the feelings of every one — accessible and courteous to all. None would hes-

itate to approach him with any question of practical or doctrinal difficulty, for all knew they would be welcomed with kind words. Who ever heard of his uttering an unkind word against another, or of his treating any individual, whether denominationally friendly or not, otherwise than with affability and kindness?

I am thankful that he came here, and so are hundreds of others. I thank God that I have been permitted to sit under his preaching, that I witnessed his pure example, and that I was honored with his friendship.

We shall meet him soon where there will be no parting, and there, with him and others whom we have loved on earth, may we be united to praise Him who hath redeemed us with his own precious blood, and made us all "one in him."

The letter which follows, is furnished by Rev. Dr. Carruthers, who now worthily sustains the relation of pastor to the Second Parish in Portland.

Rev. John E. Tyler. Portland, February 2, 1859.

My dear Sir: Your honored father's ministry in Portland embraced a period of six years. Three years before his settlement, and two before the decease of Dr. Payson, a considerable number of members were dismissed from the Second Church in order to found the Third, now under the pastoral care of Rev. W. T. Dwight, D. D.

That Dr. Tyler's ministry must have been eminently successful is obvious from the fact that, in the third year of his pastorate, no less than fifty-seven members were dismissed in order to form, with eight others from the Third Church, the nucleus of a new church in High Street, which is now under the care of the Rev. J. W. Chickering, D. D.

There are still numerous living witnesses to the fact that while your father's labors were greatly blessed to the conversion of the ungodly, they were also greatly instrumental in building up the church in the most holy faith. I have frequently heard "courses" of doctrinal lectures referred to as having done much to counteract prevailing error, and guard the young against some of the subtlest devices of the enemy of souls. His orthodoxy soon became proverbial, and he speedily acquired a standing in the community as an able and acknowledged champion of the truth as it is in Jesus. What was wanting of the imaginative and ornate in his style, both of preaching and writing, appears to have been made up by perspicuity, directness, and force. Had time been allowed me, I could probably have gathered from the surviving members of the flock to which he ministered, some memorials of his work as a Christian pastor. Pastoral visiting, I apprehend, was to him the most laborious and self-denying branch of official duty; I have never heard, however, any complaint as to his lack of faithfulness in this department. Indeed, so far as I can judge, he was greatly beloved by all his people. It is now nearly twenty-five years since he left Portland; but he is still often spoken of, and always with reverential respect. He visited this city soon after my settlement, occupying all our pulpits. I well remember his being encircled by a large body of his former hearers in the lobby of our church, after a public service, when each strove to grasp his hand, and give him the doubtless welcome assurance of affectionate regard.

He was mentally, morally, and ministerially a strong man. His influence here extended far beyond the precincts of his parish. By his ministerial brethren he was regarded as a "standard bearer."

I am glad that we are to have a biography of your honored parent, and can not doubt that it will be to many here, as elsewhere, an acceptable memento of departed worth.

I am, dear sir,

Yours, most respectfully,

J. J. CARRUTHERS.

CHAPTER V.

PRESIDENCY OF THE THEOLOGICAL INSTITUTE OF CONNECTICUT.

1833—1857.

It does not accord with the plan of this brief Memoir to give the history of the Theological Institute of Connecticut during the twenty-four years of Dr. Tyler's connection with it as president, and professor of Christian theology. It is sufficient for our purpose to show, that, in accepting his appointment to this station, he was neither visionary nor actuated by unchristian motives. That he honestly believed himself called upon to raise his voice against speculations in theology then recent, is evinced by his pamphlets, and articles in the "Spirit of the Pilgrims," published while pastor in Portland. That many wise and good men in Connecticut, and elsewhere, deemed the establishment of the seminary important, is certain, from documents published at that time, from the pecuniary sacrifices which many made for its endowment and support, and from the constancy with which they have clung to its fortunes through its history. The erection of buildings ample in accommodations, the collection of a respectable library, and the endowment of three professorships, with charitable foundations for students, all done in twenty-five years, show that there must have been, in 1833, a wide-spread and deep conviction in New England, and especially in Connecticut, that the institution was called for, and would be for the advancement of the Redeemer's kingdom. But perhaps no better vindication

of Dr. Tyler's wisdom and uprightness of motives in throwing his whole soul into this enterprise, can be offered, than he has given; certainly, none is so safe for us, now that he has passed away alike from the influence of the censure and the praise of his fellow-men. In relation to his removal from pastoral life to the theological chair, he thus wrote to his children a few years before his death: —

"In the fall of 1833, the Theological Institute of Connecticut was founded, and I was appointed president, and professor of Christian theology. I was now called upon to decide a very important question. I was happy with my people, and had reason to suppose I enjoyed their affection and confidence. I could not expect or wish for a more pleasant situation in the world. I also occupied a post of great importance. On the other hand, the institution to which I was called was new, and as yet unorganized. It had peculiar difficulties to struggle with, and whether it would ever be able to accomplish any thing of importance was yet to be decided. So far as my own temporal interests were concerned, to embark in the new enterprise seemed to be giving up a certainty for an uncertainty. I could surely see no worldly motives to induce me to listen to the case presented to me; and some of my friends did not hesitate to say that such a step on my part would be unwise. But the question to be decided was, not what would be most for my temporal interest, but what was the will of the great Head of the church. That I might be divinely directed, I requested a special remembrance in the prayers of the church. I sought counsel of some of the most distinguished men in New England, such as Dr. Griffin, Dr. Humphrey, the professors at Andover, Governor Smith, and many others. Most of those whom I consulted thought it my duty to

accept the appointment. After long and prayerful consideration, I came to the same conclusion myself. I was well acquainted with the state of theological affairs in Connecticut, and it appeared to me, as it did to the founders of the institution, that the interests of religion required that a stand should be taken, and that the object was sufficiently important to justify the risk which I should run. I felt that God called me to run this risk, and to trust in him as Abraham did when he went out at the divine command, not knowing whither he went. And I wish you to understand that, from that time to the present, my mind has never wavered. I have not seen an hour in which I have felt any distressing doubt as to the correctness of my decision. I believe the establishment of this seminary has been the means of great good; and in estimating the good accomplished, I look not merely at the number of students who have been educated here, but to the check which has been given to the progress of dangerous error. As a teacher of theology, I have been happy in my work; and although I find occasion to mourn, with deep humiliation, over my many sinful imperfections, I enjoy the consolation of believing that the great Head of the church has, in some measure, smiled on my labors."

Dr. Tyler's reasons for entering into the controversy which he found rife in Connecticut in 1829, and for his subsequent course in relation to it, are more fully explained in the preface to his "Strictures on the Means of Regeneration," and in his "Letters on the Origin and Progress of the New Haven Theology." From these it is evident that he acted after consultation with many of the ablest divines in New England, who sympathized with him, approved, and seconded his plans. Among these men, "whose praise is in all the churches," were Dr.

Porter and Dr. Woods, of Andover, Dr. Church, of New Hampshire, Dr. Griffin, president of Williams College, Dr. Humphrey, president of Amherst College, Dr. Cornelius, of Boston, Dr. Hyde, of Lee, Dr. Harvey, Dr. Hewit, and Dr. Calhoun, of Connecticut, and many others.

Dr. Tyler's labors as professor of theology need not be spoken of in this connection; but his many other duties as the head of this new seminary, demand a brief notice, because they show his practical wisdom in positions of peculiar delicacy and trial. Many plans for the good of the infant seminary he must mature and execute, or, at least, they must receive his careful attention; and in relation to them he must give advice. In the theological controversy which had arisen, he was expected to take a prominent part, subject, as his position exposed him, to the severest scrutiny of all parties.

His letters on theological subjects, and on the interests of the church, written during these years, would, if published, make many volumes. The injudicious action of friends holding ultra views, was often a source of embarrassment to him, who, from his position, must feel, in some measure, a responsibility for others, though they were not subject to his control, and did not act by his advice. Labors of this kind demanded in Dr. Tyler a "spirit of power, and of love, and of a sound mind." That he went through them all with Christian manliness, with zeal tempered by prudence, with patience and humble trust in God, many can testify — they, too, who knew him best. Beside these constant and trying duties incident to his peculiar position, he was consulted very often in relation to the affairs of individual churches and pastors. During his connection with the seminary, he preached a large part of the time, often supplying vacant pulpits, or assisting brethren in revivals of religion. He

wrote out his courses of lectures in theology, on most topics quite full, yet devoting special thought to those subjects upon which there was controversy while he was "set for the defense of the gospel." He published also five volumes, three sermons, several large pamphlets, and wrote, almost constantly, articles on Christian doctrines and experience for the religious newspapers and reviews. During the long period of Dr. Tyler's connection with the seminary, his relations to the guardians of the institution, the Pastoral Union, and the board of trustees, were remarkably happy. Between them there was mutual confidence and sympathy.

It is due, however, to all parties, to say that at the meeting of the trustees and Pastoral Union, July 16, 1856, one trustee and four members of the Union publicly expressed their conviction that Dr. Tyler did not teach entirely in accordance with the creed of the Pastoral Union, "especially so far as respects the doctrines of human ability, imputation, and the atonement." A faithful and impartial history of the doings of the trustees and the Pastoral Union, in relation to this matter, can best be given by extracts from the published Report of the Trustees for 1856. A committee appointed the previous year to attend the annual examination of the students, reported as follows relating to the matter now under consideration: —

"It is unhesitatingly affirmed, as the opinion of your committee, — an opinion strengthened by the examination just closed, — that the system of evangelical truth, as set forth in the confession of faith on which the institution is founded, is strictly adhered to, and fully and thoroughly taught by those who act as instructors in this institution. And your committee do as unhesitatingly assert that, in their opinion, there is no foundation for the impression

which some have sought to convey, that this sacred seminary is in any respect less sound in its system of doctrines, or less thorough in its teachings of evangelical truth, than it has ever been.

"It is their firm belief that there has never been a closer and a more strict adherence to the well-known principles of our creed than at the present time."

At a later stage of the meeting, the following preamble and resolutions were adopted by the Pastoral Union, and were referred to a committee, with instructions to have them printed.

"Whereas this Union has learned that opinions have been expressed and published, calling in question the soundness of the theological views of the professor of Christian theology, tending to impair public confidence in this institution, — therefore it is

"*Resolved*, 1. That from our knowledge of the professors, from the uniform testimony of the committees appointed from year to year, by the Pastoral Union, to attend the annual examination of the students, and from other sources, we have undiminished and entire confidence in the fidelity, skill, ability, and soundness of the professors.

"*Resolved*, 2. That the theological views of the professor of Christian theology were well known, at the time of his election to his present office, to be in accordance with the creed to which he was required to give his assent, and with the views maintained at that time by this body, and the founders of the Institute, and that we have the most satisfactory evidence that his teaching has ever been in strict accordance with those views.

"*Resolved*, 3. That we have no wish that any other system of doctrine should ever be taught in this school of

the prophets, than that which is embodied in our creed, and which has been uniformly taught here from the beginning until now."[1]

Against these resolutions, a protest was offered, signed by five members of the Union. This was answered by a committee, appointed for that purpose, and both the protest and the answer were published in connection with the resolutions. Nothing further was done in relation to the matter.

Dr. Tyler had, for some years, cherished the intention of resigning his chair, as soon as the trustees would allow him to do it, and could provide a successor. Accordingly, the board, at their next annual meeting, received from him the following communication: —

To the Trustees of the Theological Institute of Connecticut.

Dear Brethren: My age and infirmities admonish me that my days of active labor must be drawing to a close; and it has appeared to me, as it has to others, that the time has come when I ought to retire from the post to which I was called by this board, more than twenty-three years ago, and to give place to some other man in the prime and vigor of life.

I would, therefore, respectfully tender to the trustees my resignation of the office of president and professor of Christian theology in the Theological Institute, with the understanding that this resignation is to take effect so soon as such arrangements shall be made as the case may require, and as shall be mutually satisfactory.

[1] "The vote was taken on each of the above resolutions separately, by yeas and nays. On the preamble and first resolution, the vote was twenty-nine in the affirmative, and five in the negative. On the second and third, the negative vote was not so large. A few persons were excused from voting, and a few had retired from the meeting."

I am not influenced to take this step by any want of interest in the seminary, for the welfare of which I have labored so large a part of my life, or in the cause which it was established to promote.

The doctrines which I have taught, and for the maintenance of which the Institute was founded, have lost none of their importance in my estimation, nor have I ceased to feel the necessity of strenuous efforts to maintain and defend them, in opposition to the multifarious forms of error which are coming in upon the churches.

I have loved the work which was assigned me by the board; and although I have great cause for humiliation before God, on account of my manifold deficiencies, I can not but flatter myself that I have not labored altogether in vain. This seminary, if I mistake not, even with its limited means of usefulness, has accomplished a good work; and I trust it is destined to accomplish a still more important work in days to come.

My connection with this board of trustees has been, from the beginning, eminently happy. I beg you will accept my sincere thanks for the many tokens of kindness and confidence which you have shown me. The remembrance of them is deeply engraven on my heart, and will be no small source of consolation during the few remaining days of my pilgrimage.

May the great Head of the church grant you his special presence. May he guide you by his counsel, and make the path of duty plain, and permit you to rejoice in beholding the fruit of your labors.

With great respect and esteem, I am yours in the faith and fellowship of the gospel,

B. Tyler.

East Windsor Hill, July 16, 1857.

Whereupon, it was *voted*, That Dr. Tyler's resignation of the presidency and professorship of Christian theology in the Institute be accepted.

The communication of Dr. Tyler was referred to a committee to prepare a minute to be entered upon the records.

The committee reported as follows: —

"Whereas the Rev. Bennet Tyler, D. D., on account of increasing age and bodily infirmities, has resigned the professorship of Christian theology in this institution, therefore, —

"*Resolved*, That in accepting this resignation, the trustees record their regret that the relation which has so long subsisted between them and Dr. Tyler must now terminate. We recognize with gratitude to God the distinguished and important service he has rendered to this Institute, and to the cause of Christ, during the twenty-three years of his professorship. We hold in high honor the enthusiasm and ability with which, in times that tried men's souls, he engaged in the defense of repudiated truth and imperiled religion; and we rejoice in all the precious results of his protracted and self-denying labors here — in the training up of many faithful ministers, and in the upbuilding of Zion. And it is our prayer that the evening of his days may be blessed with prolonged usefulness and the serenity of Christian peace."

A committee was appointed to confer with Dr. Tyler concerning his future relations to the seminary. This committee subsequently reported the following resolutions: —

"1. *Resolved*, That Rev. Dr. Tyler be appointed *professor emeritus* in the Institute.

"2. *Resolved*, That Dr. Tyler be requested to discharge the duties of the chair of Christian theology, and that he shall receive the salary due to that office, and occupy the house in which he now resides, until the present vacancy is filled.

"3. *Resolved*, That Dr. Tyler shall receive a life annuity of five hundred dollars, to commence when his successor shall enter on the duties of his office."

On hearing of the resignation of Dr. Tyler, the alumni of the seminary, at their annual meeting, put on record the following resolutions: —

"The alumni, in their filial and grateful remembrances of Dr. Tyler, adopt the following resolutions, in view of his recent resignation: —

"*Resolved*, 1. That we rejoice that it was our privilege, while preparing for the ministry, to enjoy the benefit of his instruction, in opening to us the Scriptures, and showing to us the way of God more perfectly; giving us, as we believe, a system of theology based upon the 'truth as it is in Jesus,' 'not teaching for doctrines the commandments of men.'

"*Resolved*, 2. That we tender him our sincere and earnest thanks for the kind counsel and assistance given us while members of the seminary, and for the interest which he has since manifested in us and our work.

"*Resolved*, 3. That we believe he will find comfort to the end in those truths which he has taught, and that, for the service which he has done the church on earth, his reward will be great in heaven."

At the close of Dr. Tyler's services as teacher of theology, he delivered the following address to those who

had been under his instruction. It has been already referred to, as an exposition of his views in theology; and, as it is the last of his publications on Christian doctrine, and the work of the ministry, it is here given entire.

Dear Brethren of the Alumni: Being admonished by my age and infirmities, that my days of active labor must be drawing to a close, I have this day tendered to the trustees of the Theological Institute the resignation of my office as president and professor of Christian theology. On retiring from this important and responsible post, I have felt a desire to address a few considerations to those who have been under my instruction.

The relation we have sustained to each other, as teacher and pupils, has awakened in my heart a deep interest in your welfare, and an affection nearly allied to that which a father feels for his children. Many pleasant hours have we spent together in days that are past; and such has been the mutual satisfaction of giving and receiving instruction on the great doctrines of the gospel, that it cannot be easily forgotten. While you were under my instruction, it was my heart's desire and prayer to God that you might become faithful and useful ministers of Christ; and since you left the seminary, I have carefully watched your course, so far as I have been able, and taken a deep interest in the scenes through which you have passed. I have sympathized with you in your joys and sorrows, and blessed God for the success which has crowned your labors. It has been not only to me, but to all the friends and patrons of the seminary, a source of great satisfaction, that we have been permitted, from time to time, to hear so good an account of a large proportion of the alumni. We feel that we have not labored in vain

and spent our strength for naught, and that the hopes of the founders have not been utterly disappointed.

It may not be uninteresting to you to hear from me, as I am about passing from the stage, some account of the origin of this institution, of the views of the founders, and of the causes which led to its establishment. In doing this, it will be necessary to glance at the religious history of Connecticut for the last half century.

I am now in the fiftieth year of my ministerial life; the first fourteen years of which were spent in the pastoral office, in the western part of the state. Those were days of great peace and quietness in the churches of Connecticut, and of great harmony among the pastors of the churches. Scarcely any controversy existed among them. Perhaps in no part of the Christian world, and at no period in the history of the church since the days of the apostles, could there be found an equal number of pastors of contiguous churches who were better united in sentiment. Most of them had received their theological training in the schools of Backus, Smalley, Dwight, Hooker, and Porter. Their theological views were such, substantially, as are set forth in the Westminster Confession and Assembly's Catechism, and such as were maintained by Edwards, Bellamy, Smalley, Dwight, Strong, and the conductors of the old Connecticut Evangelical Magazine. There were shades of difference among them, but none which affected the great cardinal doctrines of the gospel, or which occasioned the least interruption of Christian or ministerial fellowship. Those were days, too, in which God signally blessed the labors of his servants, by copious effusions of his Spirit. "Then had the churches rest, and were edified, and, walking in the fear of the Lord and the comfort of the Holy Ghost, were multiplied."

But near the close of the period of which I am speaking, the harmony which had prevailed began to be interrupted. New theological speculations were put forth, which gave great dissatisfaction. The authors of these speculations did not avowedly or formally deny any of the doctrines of grace; but they professed to explain certain doctrines in a manner suited to relieve them of objections, and to render them less repulsive to unrenewed men. But their explanations seemed to many to be a virtual denial of the doctrines themselves, or at least to contain principles, which, when carried out into their legitimate consequences, must utterly subvert them.

These different views led to a protracted controversy, in which it was my lot to bear a part. In looking back to that controversy, I wish to say, (and I say it for the purpose of correcting a false impression which has been made upon some minds,) that my views have undergone no change on any of the points which were then brought under discussion.

If the time would permit, I would glance at the prominent points in that controversy, mention the theories which were maintained, and the errors which they were supposed to involve. Suffice it for the present to say, that principles were advanced, which, in the opinion of many, tended to subvert most of the distinctive doctrines of the Calvinistic system.

As these theories had their origin in the only theological school in the state, and were advanced by men whose talents, and learning, and official position gave them peculiar advantages for influencing the public mind, those who regarded them as dangerous errors, felt no small degree of solicitude. It seemed to them that a flood of error was coming in upon the churches, which threatened

to sweep away the foundations laid by our fathers, and to make our beautiful heritage a moral desolation.

In this state of things, the anxious inquiry arose in many minds, What can be done? Is there no remedy for the evils which we deplore, and the still greater evils which we anticipate? Must all who are trained for the sacred office in this state be imbued with these speculations? Must our churches be revolutionized? Can nothing be done to check the progress of these dangerous errors?

These inquiries and apprehensions led to the calling of a convention of ministers, which met in this town, September 10, 1833. About forty attended, and spent two days in prayerful deliberation. That meeting has ever been spoken of, by those who attended it, as one of peculiar interest. Deeply impressed with a sense of the responsibility resting upon them, they looked to the great Head of the church for direction, and God seems to have poured out upon them a peculiar spirit of prayer. Nothing like a spirit of party was apparent in their deliberations, but great spirituality and harmony of feeling pervaded the meeting. The great and all-absorbing inquiry was, What do the honor of God and the interests of his kingdom require? They were unanimous in their result. Being convinced that they had discovered the path of duty, they went forward in the strength of the Lord. They resolved to establish a new theological seminary, if a subscription of twenty thousand dollars could be raised. They formed themselves into a Pastoral Union, adopted a constitution and creed as the basis of their organization, and appointed a board of trustees. They then opened a subscription on the spot, and subscribed, each one according to his ability, thus evincing a willingness to put their own shoulders to the wheel, before they called upon the

community to come to their aid. The twenty thousand dollars were subscribed in the course of a few weeks, and the trustees proceeded to locate the institution, to elect a faculty, to provide the requisite buildings and library, and to do whatever was necessary to put the seminary into operation.

On the 13th of May, 1834, the corner stone of the seminary edifice was laid by the venerable Dr. Perkins, of West Hartford, and an appropriate address was delivered on the occasion by the Rev. Samuel H. Riddel, then pastor of a church in Glastenbury. On the same day, the president and professor of ecclesiastical history were inducted into office. In October of the same year, the professor of biblical literature was inaugurated, and the seminary went into full operation, with a respectable number of students.

The establishment of this seminary, you will perceive, was a work of faith. The whole amount of funds on which the trustees had to rely at first, was a subscription of twenty thousand dollars; and what was this toward endowing such an institution? The enemies of the enterprise looked upon it with derision and contempt. They were ready to say, "What do these feeble Jews? If a fox go up, he shall even break down their stone wall." But they trusted in God, and the work went on. The original subscription was soon exhausted. But God raised up friends and benefactors, and although for quite a number of years the trustees were obliged to depend on annual subscriptions and donations, the funds have gradually increased, till now, although the institution is by no means fully endowed, it is placed on a solid and permanent foundation.

The number of students connected with the Institute has never been large. This perhaps is not to be wondered

at, when we consider the various and powerful influences which have been arrayed against it. Many of you can testify what means have been employed to excite the prejudices of young men against it, and to deter them from resorting to it for instruction. But it is believed, that, notwithstanding all the opposition which it has had to encounter, it has been instrumental of great and permanent good. The stand taken by the founders gave a powerful check to that flood of error which was coming in upon the churches; and it has often been said by judicious and discerning men, that should this seminary now become extinct, the good which it has accomplished has more than paid for what it has cost. But I trust it has not yet fulfilled its mission, but is destined to accomplish still greater good in years to come.

The causes which led to its establishment have not ceased to exist. It is true, a great check has been given to the errors which were becoming rife in the state; but they have not been exterminated, and the effects of them are still visible in the lax notions of divine truth, and the superficial views of experimental piety, which extensively prevail. It was predicted by the late Dr. Porter, of Andover, that it would take a hundred years for the churches to recover from the effects of those speculations of which I have spoken.

I would not be understood to affirm that the founders had no other reasons, but those which I have specified, for engaging in this enterprise. They had other reasons, as they have stated in their appeal to the public; but it was well understood that these were the principal ones.

The object for which this institution was established, was not to maintain any new system of religious doctrine. The trustees say in their appeal, to which I have just alluded, "We disclaim all intention to render the semi-

nary under our care a party institution. We have no peculiar views to inculcate." The doctrines which they intended should here be taught, were those which had been previously taught in the private schools of Connecticut, and which were maintained by the great body of Connecticut pastors at the beginning of the present century. The founders of the Institute were old school New England Calvinists. They repudiated the new speculations which had been recently put forth, and which claimed to be great improvements of the system of New England theology. They did not believe them to be improvements, but to be old errors put forth in a new dress; — errors which tended to subvert the fundamental doctrines of the gospel, to corrupt revivals, to promote spurious conversions, and to exert a disastrous influence on the cause of evangelical religion.

They believed in the absolute supremacy of Jehovah, whose "works of providence are his most holy, wise, and powerful, preserving and governing all his creatures and all their actions." They believed that "God, according to the course of his own will, hath foreordained whatsoever comes to pass; and that all beings, actions, and events, both in the natural and moral world, are subject to his providential direction; and that God's purposes perfectly consist with human liberty, God's universal agency with the agency of man, and man's dependence with his accountability." They also believed "that it is the prerogative of God to bring good out of evil, and that he can cause the wrath of man to praise him, and that all the evil which has existed and will forever exist in the universe, will eventually be made to promote a most important purpose, under the wise and perfect administration of that almighty Being who will cause all things to work for his own glory, and thus fulfill his pleasure."

The theory that God prefers, all things considered, a different system to the one which exists, a system from which all evil should be excluded, and that he is, and ever has been, engaged in fruitless efforts to render all his moral creatures holy and happy, they repudiated as dishonorable to God, as virtually denying his omnipotence, and as representing him to be a disappointed and unhappy being, who is obliged to look with everlasting regret and sorrow upon the defeat of his designs.

They believed that men, as free moral agents, are under perfect obligation to obey every divine command, and consequently that they possess those natural powers or faculties which constitute the basis of obligation. They adopted the distinction, which was made by Edwards and other New England divines, between natural and moral ability and inability, and they held "that man has understanding and natural strength to do all that God requires of him, so that nothing but the sinner's aversion to holiness prevents his salvation." By natural strength or ability, (for the words are synonymous) they meant nothing more than the possession of those faculties which are essential to moral agency. And this is all that sound New England Calvinists have ever meant by it. They had no sympathy with those who hold to a self-determining power in the will, or the power of contrary choice, nor with those who ascribe to sinners a gracious ability, or any ability which implies a right disposition, or a disposition to get a right disposition, or any thing which is inconsistent with the most absolute moral inability. They believed that sinners are dead in trespasses and sins, that they are morally helpless, and absolutely dependent on the grace of God for salvation. They believed, of course, all those doctrines of grace which this dependence implies — the doctrines of total depravity, of regeneration

by the special agency of the Holy Spirit, of divine sovereignty, and of eternal and particular election. No men believed these doctrines more firmly, or insisted on them more strenuously, than they, notwithstanding they adopted the distinction between natural and moral ability and inability. And why should it be thought that the adopting of this distinction is inconsistent with the strictest orthodoxy, or that it has any "proclivity to Pelagian and Arminian heresies"?

To those who entertain this opinion, I would commend the following extract from an article in the Princeton Review for July, 1831. The orthodoxy of this work will not be questioned.

The writer, after having shown that some preachers so exhibit this subject as to leave the impression that those laboring under this inability are not culpable for the omission of acts which they have no power to perform, and that others so present it as to lead sinners to feel that they have nothing to do but to wait God's time in the use of means with an impenitent and unbelieving heart, goes on to remark, —

"The inconvenience and evils of these representations being perceived, many adopted, with readiness, the distinction of human ability into natural and moral. By the first, they understood merely the possession of physical powers and opportunities; by the latter, a mind rightly disposed. In accordance with this distinction it was taught that every man possessed a natural ability to do all that God required of him, but that every sinner labored under a moral inability to obey God, which, however, could not be pleaded to excuse disobedience, as it consisted in corrupt dispositions of the heart, for which every man was responsible. Now, this view of the subject is substantially correct; and the distinction has always been

made by every person in his judgment of his own conduct, and that of others. It is recognized in all courts of justice, and in all family government, and is by no means a modern discovery. And yet it is remarkable that it is a distinction so seldom referred to, or brought directly into view, by old Calvinistic authors. The first writer among English theologians that we have observed using this distinction explicitly, is the celebrated Dr. Twiss, the prolocutor of the Westminster Assembly of Divines, and the able opposer of Arminianism, and advocate of the supralapsarian doctrine of divine decrees. It was also resorted to by the celebrated Mr. Howe, and long afterward used freely by Dr. Isaac Watts, the popularity of whose evangelical writings probably had much influence in giving it currency. It is also found in the theological writings of Dr. Witherspoon, and many others whose orthodoxy was never disputed. But in this country no man has had so great an influence in fixing the language of theology as Jonathan Edwards, president of New Jersey College. In his work on the Freedom of the Will, this distinction holds a prominent place, and is very important to the argument which this profound writer has so ably discussed in that treatise. The general use of the distinction between natural and moral ability, may, therefore, be ascribed to the writings of President Edwards, both in Europe and America. No distinguished writer on theology has made more use of it than Dr. Andrew Fuller, and it is well known that he imbibed nearly all his views from an acquaintance with the writings of Edwards. And it may be truly said that Jonathan Edwards has done more to give complexion to the theological system of Calvinists in America, than all other persons together. This is more especially true of New England; but it is also true, to a great extent, in regard to a large number

of the present ministers of the Presbyterian church. Those, indeed, who were accustomed to the Scotch or Dutch writers, did not adopt this distinction, but were jealous of it as an innovation, and as tending to diminish, in their view, the miserable and sinful state of man, and as derogatory to the grace of God. But we have remarked, that in almost all cases, where the distinction has been opposed as false, or as tending to the introduction of false doctrine, it has been misrepresented. The true ground of the distinction has not been clearly apprehended, and those who have denied it, have been found making it in other words; for that an inability, depending on physical defect, should be distinguished from that which arises from a wicked disposition, or perverseness of will, is a thing which no one can deny, who attends to the clear dictates of his own mind, for it is a self-evident truth, which even children recognize in all their apologies for their conduct."

Again, — the founders of this seminary believed "that God created man in his own moral image, consisting in knowledge, righteousness, and holiness;" "that Adam, the federal head and representative of the human race, was placed in probation, that he disobeyed the divine command, fell from holiness, and involved himself and all his posterity in depravity and ruin; and that from the commencement of existence, every man is personally depraved, destitute of holiness, unlike and opposed to God; and that previous to his renewal by the Holy Spirit, all his moral actions are adverse to the character and glory of God." They did not believe that the sin of Adam is so imputed to his posterity that they are condemned and punished for his sin, irrespective of all personal ill desert of their own; but they held that, in consequence of his sin, all his posterity have become sinners, and being sin-

ners, are justly condemned. They adopted the views which are thus expressed by Dr. Smalley: "This, I apprehend, is the true doctrine of original sin. Sin comes to all men from Adam by derivation, in the first place, and not by previous imputation. All men are condemned as sinful themselves, and not antecedently to their being so, for the offense of another. Adam (including Eve) was the original introducer of sin. By one man sin entered into the world, and from him hath descended to all men, and death as the righteous consequence. He begat a son in his own likeness, and that another in his, and so on in all succeeding generations. All justly share in the same curse, because all are partakers of the same depravity." They repudiated the theories that Adam was created without any moral character, that his posterity come into the world with the same nature, in kind, as that with which he was created, and that infants sustain the same relation to the moral government of God as brute animals. These theories they repudiated as inconsistent with the whole system of evangelical doctrine.

Again,— the founders of this seminary believed that the only ground of pardon and salvation to sinners, is the atonement of Christ, and that Christ, by his obedience and death, honored the divine law, satisfied divine justice, and thus rendered it consistent for God to pardon sinners who repent and believe in Christ. They repudiated the theory that the sufferings and death of Christ were intended only to exert a moral influence on the minds of men. They believed that his sufferings were truly vicarious; that he suffered in the room and stead of sinners, so that the demands of justice are as fully answered in the case of those who repent and are pardoned, as in the case of those who remain impenitent and are destroyed. They believed that the atonement is of infinite value;

that it is sufficient to expiate the sins of all men; and that, on the ground of it, pardon and eternal life are sincerely offered to the whole human race. They did not believe that Christ died for all men, with a design to save all, or to do all in his power to save them. But they believed that he died for all in such a sense as to render it consistent and proper for God to invite all men to come to Christ and be saved, and to make it apparent that those who perish are justly condemned, not only for transgressing the law, but for rejecting the gospel. They made a distinction between atonement and redemption. The former they considered unlimited, the latter limited. Redemption, they supposed, included the application of the atonement, in the sinner's effectual calling; and they supposed, of course, that none but the elect are actually redeemed.

They believed that the only ground of the sinner's justification is the imputed righteousness of Christ, which is received by faith alone.

They believed that except a man be born again, he cannot see the kingdom of God, and that regeneration is effected, not by moral suasion, or by the efficiency of any means whatever, but by the direct agency of the Holy Spirit, changing the moral disposition, and imparting a new spiritual life to the soul. They believed this to be a sovereign work, and that God hath mercy on whom he will have mercy.

They believed that those who are made the subjects of renewing grace, were chosen in Christ before the foundation of the world, and that they are kept by the power of God, through faith, unto salvation.

They believed that there will be a resurrection of the dead, both of the just and of the unjust, a day of final judgment, and a state of eternal and unalterable retribution for the righteous and the wicked.

These are the prominent doctrines which were held by the founders of this seminary, and for the maintenance of which the Institute was established. They are embodied in the creed to which all the trustees and professors are required annually to give their assent.

That I have given a true exposition of their creed, I feel a good degree of assurance, having been somewhat intimately acquainted with the men. A goodly number of them are still living, and to them I confidently appeal as witnesses of the truth of my representations.

To this creed I have given, from year to year, my cordial assent, and it has been my constant aim to teach faithfully the doctrines which it contains. Whether I have done so, who are better able to judge than those who have been my pupils, and who have listened to my whole course of instruction? On this point, I appeal to you as my witnesses.

I need not inform you that this system of doctrine has lost none of its importance in my estimation; nor am I less sensible of the dangerous tendency of those boasted improvements in theology, which are intended to render the system of divine truth less offensive to the carnal heart, and more attractive to unsanctified men. All such modifications of the gospel serve to deceive men in regard to their true character and condition. They serve to corrupt revivals, to mar the purity of the churches, and to destroy the souls of men. To counteract the influence of such lax notions of doctrine and Christian experience was one object for which this seminary was established. May it fulfill its mission, and may its benign influence be felt far and wide, for generations to come.

That the doctrines here taught have been cordially embraced, and that they are, in a good degree, faithfully preached by the great body of the alumni, I have no

reason to question. I trust you all feel a growing conviction of their truth and importance, and of the solemn obligation resting upon you to stand fast in the faith, and to make full proof of your ministry.

That you may do so is my sincere and ardent prayer. You will, I trust, willingly suffer a word of exhortation from your aged friend and former teacher. The experience which you have had of the treachery of your own hearts, and of the various temptations by which you are assailed, has convinced you that you can not be too often reminded of the solemn responsibilities which rest upon you. If you are what you profess to be, and what we trust you are, the great and commanding motive of your life is a desire to glorify God, and to promote the salvation of your fellow-men. But you are sanctified but in part. There still exists within you the remains of every unholy affection, and you find yourselves in danger of being influenced by pride, by ambition, by the fear of man, and by an inordinate love of the world. You are in danger of keeping back the truth, or of failing to bear faithful testimony against sin, through fear of giving offense. You are in danger of becoming slothful and negligent, of yielding to discouragement, and of fainting under trials. You are in danger of preaching yourselves, and of seeking too much that honor which cometh from men, and too little that which cometh from God only. And even should you be faithful, so far as man can judge, in the discharge of every duty, you will be in danger of being actuated by a desire to be considered able, faithful, and successful ministers of the gospel. Look well, then, dear brethren, to those deceitful hearts. Watch and pray that you enter not into temptation. Endeavor to realize at all times that the eye of the omniscient God is upon you, and that he requireth truth in the inward parts.

Scrutinize your motives. Bewail before God every unholy feeling, and pray for a heart supremely devoted to the service of God. Let it be the testimony of your consciences that in simplicity and godly sincerity, and not by fleshly wisdom, you have had your conversation in the world.

We have a comprehensive description of a minister's work in the reason assigned by the apostles for the appointment of deacons to take charge of the secular concerns of the church. "But we will give ourselves to prayer and to the ministry of the word." This, dear brethren, is to be your work while you live; and let it not be forgotten that a very important part of this work is, to give yourselves to prayer. If this part of your work is neglected, or performed with remissness, every other part will suffer. Prayer will quicken your intellects, aid you in your studies, keep your consciences tender, and impart vigor to all your efforts in the cause of Christ. If you would understand the truth, and be preserved from every dangerous error, search the Scriptures with a prayerful spirit, with desires ascending to heaven that the Holy Spirit may shed light upon the sacred page, and guide you into all truth.

If you would bring beaten oil into the sanctuary, and skillfully divide the word of truth, giving to each one a portion in due season, make all your preparations for the pulpit with your hearts lifted up to God in prayer.

If you would be wise to win souls to Christ, if you would so preach as to be instrumental in turning sinners from darkness to light, and from the power of Satan unto God, go from your closets to the pulpit, and from the pulpit to your closets. Bear it constantly in mind, that while you plant and water, it is God who giveth the increase, and that he will give the increase in answer to

humble and fervent prayer. What was the great secret of the success of the apostles and primitive preachers of Christianity? They were men who had power with God. Why was Thomas Shepard such "a converter of souls"? Why were the labors of Whitefield, and Nettleton, and many others in modern times crowned with such signal success? They were men of prayer. They held intimate communion with God. Imitate their example if you would witness similar success. It is true, God is a holy Sovereign, and he will give efficacy to a preached gospel when and where he pleases. But he has not said to the seed of Jacob, Seek ye me in vain; and "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

You are also to give yourselves to the ministry of the word. Your great work is to preach the gospel, and see to it that you preach the true gospel, without any mixture of human inventions. Preach the gospel which Paul preached, and of which he said he was not ashamed, for it is the power of God unto salvation to every one that believeth. Shun not to declare all the counsel of God.

Preach the doctrines of the gospel, not in a dry, speculative manner, but preach them practically. Apply the truth closely to the hearts and consciences of your hearers, and show them the bearing which it has upon their immortal interests. In your preaching, as far as possible, imitate Him who spake as never man spake. Then your discourses will be impressive and powerful, and those to whom you preach will feel that they can neither hear and love, nor hear and hate, the messages you bring them from the Lord, without ripening fast for endless joys or endless sorrows.

The work in which you are engaged you have found to

be arduous, and the responsibilities connected with it to be such as to require strength more than human to sustain you under them. But God has seen fit to commit this treasure to earthen vessels, that the excellency of the power may be of him. He might have commissioned some higher order of beings to preach his gospel; but even then his own almighty energy would have been needed to give effect to their preaching; for there is no created power in the universe competent to effect what God designs to effect through the instrumentality of his gospel. The glory of this work is his, and the more feeble the instruments which he employs, the more strikingly will his glory be seen.

You can not be too sensible of your own insufficiency; but this should not serve to discourage you, for, although of yourselves you can do nothing, yet through him strengthening you, you can do all things. You are not required to accomplish any thing in your own strength. He who has called you to this work is better acquainted with your weakness and insufficiency than you are yourselves. He knows that without him you can do nothing, and he has pledged you his gracious presence and assistance. Mr. Whitney, late missionary to the Sandwich Islands, said on his death bed, "Twenty-six years ago, when I consecrated myself to the work of missions, I felt courage in view of the Saviour's promise, 'Lo, I am with you alway, even unto the end of the world.' This promise he has kept good. He has been with me in all my journey, with me amid all my labors, and joys, and sorrows, and temptations, and trials, and how can I doubt that he will be with me now?"

If you have evidence that you are his disciples, and that he has called you to the sacred office, you may appropriate to yourselves this promise, and you will find it

true. Lean then upon this arm. Run the race set before you with patience, looking unto Jesus. Let your hearts be fixed, trusting in him. "In the Lord Jehovah is everlasting strength."

Remember the time is short. Your work will soon be finished, and it may be finished much sooner than you anticipate. It is but a few years since this seminary was established, and twelve of its alumni are already numbered with the dead. How solemnly does this fact speak to you all, "Be ye therefore ready, for in such an hour as ye think not, the Son of Man cometh"!

Dear brethren, several of the founders of this seminary have passed from the stage. Of the ministers, Perkins, and Dow, and Tenney, and Nettleton, and Ely, and Yale, and Dodd, men who were prominent among the founders, and whose praise is in the churches; and of distinguished laymen, Terry, and Bulkley, and Waldo, and Grant, to whose munificent benefactions the Institute is greatly indebted, are gone, and those who survive will soon follow them. And who are to occupy their places? Who are to watch over and cherish this beloved seminary which they planted, and in the welfare of which they took so deep an interest? That responsibility will devolve, in a great measure, on you. To you the founders look to enter into their labors, and they charge you to be faithful to the trust. May I not assure them that you will not disappoint their hopes? May this seminary ever live in your affections and in your prayers. May you faithfully guard it against the inroads of error. May you do what you can to increase its means of usefulness, and may you be permitted, through the blessing of God, to see it prospering and accomplishing the great ends for which it was established, after all its founders shall have been gathered to their fathers.

The following letters from Rev. Edward Hooker, D. D., and Rev. William Thompson, D. D., speak familiarly, and, without doubt, justly and accurately, of Dr. Tyler in his relations as president and teacher of Christian theology in the theological seminary.

FAIRHAVEN, VERMONT, January 24, 1859.

REV. JOHN ELLERY TYLER.

My dear Sir: My recollections of your venerated and beloved father properly commence with his residence as a student in theology with my father, the Rev. Asahel Hooker, then pastor of the church in Goshen, Litchfield county, Connecticut.[1]

All my recollections respecting him at that period are pleasant, as a man and a Christian, and finally as a preacher. I have also occasion to remember him with affection and respect as a teacher, my first studies in preparation for college being pursued under his direction.

Shortly after the decease of my father at Norwich, Connecticut, in 1813, your father, then pastor of the church in South Britain, visited our bereaved family, passed a Sabbath with us, and preached to the congregation. Such was the interest of the people in his services on that Sabbath, that, had they not previously presented a call to a young candidate, a movement would probably have been made to call him to the pastorship of that church.

My acquaintance with him was afterward renewed, while passing a year in Maine, he being at that time

[1] Previous to the establishment of the seminary at Andover, and when students in theology were accustomed to reside with pastors for professional study, the labor of instruction in Connecticut had devolved, successively, among others, upon Rev. Drs. Bellamy, Smalley, Charles Backus, and President Dwight, and, finally, upon my father, whose theological students numbered thirty in all, during a period of about five years. Gordon Hall was his last pupil for a short period.

pastor of the church in Portland, formerly Dr. Payson's, and his whole soul then engaged in the pastoral charge of that great and interesting congregation.

My connection with the Theological Institute of Connecticut, at East Windsor Hill, commencing in 1844, brought us again together for four years as colleagues in the work of theological instruction. My recollections in that relationship you have particularly asked, and I give them with great pleasure; for they are, and ever will be, pleasant.

In speaking of these, I mention, first, Dr. Tyler's deep and steady interest in the work of instruction in his particular department, Christian theology. He seemed to live, to breakfast, dine, sup, — I had almost said sleep, — upon theology; to luxuriate in the study of it, and in the work of teaching it. As president of the Institute, he entered with becoming interest into the departments of his colleagues; but theology was his delight. Not, however, as a man indulging himself in favorite theories of his own, and in keeping a set of theological hobby-horses, to ride, one after another, for his own amusement, from year to year, but as a man who loved the Christian doctrines in their scriptural and unchangeable simplicity; as having their source in "the good word of God," and as constituting the great and glorious system which Paul calls "Christ crucified." That he loved to teach the theology of the Bible was easily to be seen in his conversations relative to his work in his department, in the manner in which he conducted his examinations in his classes, and in the part which he took in associational examinations of candidates for licensure, and in those which were preparatory to ordinations or installations, whether of his own pupils or others. The interest in theology with which students under his instruction seemed inspired, clearly indicated

that he was leading them forward in his department with ability, and with profit to them, as well as with satisfaction to himself.

His paternal interest in his pupils is another point for recollection. When a young man had passed a satisfactory examination for admission, and been received as a member of the seminary, he appeared to regard him as though a member of his family, and to be ready to greet him, always, with a smile of benignity. And although, in dealing with human nature and its perversities, (as sometimes appearing even in theological seminaries, as elsewhere,) the strong affections of the father in him occasionally swayed the firmness of the "tutor and governor," and rendered him indulgent and yielding in cases where there was call for the peremptory and the authoritative, still, this was abundantly compensated by his many excellences as a presiding officer and instructor. One thing was certain — that something must be the matter with the temper of that student who did not get along peaceably with Dr. Tyler.

In his intercourse with his colleagues in the work of instruction, he was paternal, confiding, considerate, sympathizing in relation to their perplexities and trials, and heartily happy in their success and enjoyment of their work. The seasons for faculty meetings were uniformly seasons for free, pleasant, and profitable interchange and consultation, and of great enjoyment. While there were, necessarily and often, subjects involving responsibility, and points of some perplexity, delicacy, and difficulty, Dr. Tyler was ever the man of an excellent spirit — patient, persevering, calm in inquiring for duty, and of sound judgment in the prudential affairs of the seminary. His habits of thought, feeling, deportment, regard for the opinions of his associates, and for the courtesies belong-

ing to intercourse with his colleagues, were eminently fraternal.

In this connection it is proper to speak of Dr. Tyler as he was in the stated seminary conference, in which the faculty (each member in his turn taking the direction and leading the discussion) met the students for the purpose of giving them, as expectants of the sacred office, prudential counsels on an extensive range of subjects practical in the ministry. Dr. Tyler's long and various experience in the pastoral work, and in the stations he had occupied as an instructor, had fitted him to speak fully and instructively on such subjects. No seminary exercises probably surpassed these in the interest with which they were attended, both by the faculty and the students. Dr. Tyler was always felicitous in his unfolding of his topics, and in the choice of incidents and examples, from his own experience and observation, illustrative of the subject in hand.

The influence of Dr. Tyler upon his pupils, as a serious, exemplary, and experimental Christian, was such as is ever desirable and indispensable in a theological instructor. No young man could pass through the seminary and leave it without carrying the conviction that he had lived and studied within the influence of a man of deep and serious piety. His devotional services, his conversation, and his preaching, with his exemplary daily life, were adapted to help his pupils, his colleagues, and all others about him, in their progress in the divine life. To train up a serious ministry, to prepare young men to do the work of devoted, active Christians, as well as sound and intellectual ministers, seemed his study and aim. He had his eye ever, and anxiously, on the danger, in all theological seminaries, of the spirit of literature surpassing and repressing the spirit of devotion, and of faith and

love to the truth. And while he held the standard of professional education high, in all which involved the culture of the intellectual powers, he held still higher the standard of personal and spiritual religion, as that which must sanctify talents and attainments in the Christian minister.

None of Dr. Tyler's brethren, probably, had better opportunities than his colleagues in the seminary to know and understand his spirit and motives as a writer on controversial theology. It is well known that on several occasions he took up his pen for the defense of assailed and perverted doctrines of the gospel. Not that he loved controversy, but he seemed actuated by that divine injunction, (Zech. viii. 19,) "Therefore love the truth and peace." He neither knew nor desired peace which was gained at the expense of compromising any of the truths of the gospel. It was natural that he should freely interchange views with his colleagues on errors advanced in the ministerial and theological circles of Connecticut, and New England generally. He endeavored to understand and judge wisely when it was "a time to keep silence," and when "a time to speak;" and rarely, if ever, did he mistake his own duty on such occasions. His habits of feeling and of conversation relative to those between whom and himself he saw fundamental difference of views, were kind and charitable. When he did go into the pursuit of any writer who advanced religious error, it was indeed hard to escape him; and yet his perseverance was not from tenacity in his own opinions, but from fidelity to the truth of God. That which has been justly said of Calvin, is applicable to Dr. Tyler: "His zeal was not rage; his vigilance was not captiousness; his reasoning was not rancor; and his candor was not obstina-

cy."[1] What he said in his study, and in the freedom of his conversation with his associates, respecting an error and its author or advocate, was neither more nor less than, if called, he would say to the errorist himself.

In conclusion, I would say, my dear sir, that I remember my association with your father in the duties of the seminary over which he presided, with great satisfaction, and take pleasure in availing myself of the opportunity you have given me for thus testifying my estimate of his worth, and my veneration and affection for his character.

Respectfully and fraternally yours,

EDWARD W. HOOKER.

EAST WINDSOR HILL, February 8, 1859.

REV. NAHUM GALE, D. D.

My dear Sir: You are aware that between our revered friend, Dr. Tyler, and myself, an intimate relation, both personal and official, commenced about twenty-five years since.

When I closed his eyes, the 14th of last May, it was no part of my grief that the harmony of our intercourse had once, for a moment, been disturbed.

I met him the first time in my study at North Bridgewater, Massachusetts, in the summer of 1834. That interview left an impression of his sterling sense, urbanity, and unassuming Christian worth, which close and leisurely observation never afterward proved false.

Without knowing precisely how his character is to be delineated in your forthcoming memorial, I am sure of its being drawn, in every important particular, according to the lamented original. His name recalls an assemblage of qualities often attested in public and private. What

[1] Dr. John M. Mason.

these were, and how happily they were blended in his symmetrical character, your readers will sufficiently learn without my aid. But you will indulge me in a few reminiscences.

I labored with him as a son with a father. Our daily intercourse was in the highest degree cordial and unrestrained. He was dearer to me than any earthly friend not within the circle of immediate relatives. Your biographical sketch will indicate the properties that bound so many hearts to him, and made it a rare privilege to be his companion and fellow-laborer. His genial and obliging temper; his guileless simplicity, united with firmness and self-respect; his unaffected candor, humility, and benevolence; his cheerful, consistent piety, which seemed to be the living, molding principle of his character; the wisdom, fidelity, and zeal with which his public trusts were executed, — entitled him to a "good report of all men, and of the truth itself." His devotion to the seminary, as subservient to the Redeemer's kingdom, was unfaltering and generous. Much hard work was required in the earlier years of the enterprise, laying under frequent tribute his well-known energy, perseverance, and skill. A large amount of extra-official labor almost constantly fell to his hands. When an associate withdrew to some other field, Dr. Tyler cheerfully assumed his full share of the toil belonging to the vacant office. Not that his own department failed to supply him with ample employment; not that he affected versatility of talents, or expected to escape disparaging criticism; but it accorded with his principles and habits to do what he could. Hence he was seldom disquieted with the anxiety that haunts a man who declines every service not "in the bond," lest his personal convenience or reputation should suffer.

Of his Christian magnanimity I happened to know several examples, some of which came to the knowledge of only a few intimate friends. A clerical acquaintance, strongly prejudiced against Dr. Tyler, suddenly fell into pecuniary embarrassments. Just at the time when he became apprised of the fact, he was in communication with a wealthy Christian gentleman, who readily furnished his correspondent what was needed to relieve the disaffected brother.

Instead of supplying a vacant pulpit for a few months, when his expenses were hardly met by his income, he used all his influence to secure the situation for a preacher, from whom, as he was well aware, he had suffered no small harm. How often have I known him put aside his own convenience and rights for another's advantage! The unmistakable proofs of good will accompanying such acts cannot properly be set forth by their mere recital.

It is for his pupils, rather than his colleagues, to describe his mode of conducting the stated exercises in the development of theology.

I will relate an incident showing that the doctrines of grace may be taught in the class room, as parts of a noble science, without being stripped of their practical power, and that some candidates for the gospel ministry have more reason than David had to pray, "Open thou mine eyes."

A lecture had been delivered in course on one of the hard things in the Pauline system, when a familiar discussion ensued, as was the practice. Objections and plausible hypotheses were met in such a way by the lecturer, that he secured a general and intelligent acquiescence in his views. One, however, with increasing warmth, persisted in reiterating the common difficulties.

A series of lectures on kindred themes was followed by similar results. At length the captious and unhappy disputant sought a personal interview with his instructor, for the purpose of acknowledging an unprovoked and inexcusable manifestation of ill temper before the class, avowing at the same time his conviction that his heart was at war with the gospel. Perhaps his discerning but singularly charitable teacher had sometimes suspected the dreadful secret now confessed. However that may have been, it is not difficult to imagine with what consummate fidelity and skill Dr. Tyler would treat such a case. The professor and pupil suddenly became the pastor and anxious inquirer. The same views of God and the way of life, which had been so distasteful in the lecture room, were again urged more pointedly than before, with solemn and tender appeals to the conscience and the heart. At length, it is believed, the all-conquering grace of God interposed, and the things of the Spirit, which the natural man receiveth not, were now welcomed with unspeakable joy. It was only a fresh and touching confirmation of the truths that had long before passed into Dr. Tyler's own spiritual life, and, as he believed, can not be discarded, modified, or obscured, in our pulpits or seminaries, without endangering the salvation of men.

At the semi-monthly conference, in the Institute, when the young brethren listened to our extemporaneous counsel, on various themes, the senior professor instructed his junior associates scarcely less than his pupils. On such occasions his views were enforced by pertinent, sometimes by thrilling, incidents in his pastoral life. On no subject was he accustomed to dwell, at those seasons, with so much earnestness as on revivals of religion. As the different branches of the subject came under consideration,

we were all impressed with the hearing of his doctrinal sentiments, and his method of treating different classes of persons who resorted to him as their spiritual guide. With his views of man's depravity, and the work of the Holy Spirit, he would have deemed it perilous, in the highest degree, to deal with anxious sinners in a way that would be quite natural on the Pelagian or Arminian scheme. That his pupils might be well informed and skillful in this department of ministerial labor, was his unceasing endeavor and prayer. At the close of one of these conferences, in which he had set forth the evils likely to result from prematurely encouraging men to regard themselves as disciples of Christ, a member of the seminary came to his study in great distress and perplexity. It appeared that, in conversing with some young persons in the neighborhood, a few days previous, he had fallen into the very strain of teaching and exhortation which he now saw was fraught with danger. The young man was ingenuous, and thankful to be set right, and expressed no little surprise that his former teachers had failed in warning professors of religion, in seasons of special interest, against this error.

Should any preacher, trained at East Windsor Hill, the last quarter of a century, betray a captious, trifling, or jealous spirit; should one of that band call down fire from heaven upon his opponents, or aim to aggrandize himself in the church of the living God; should another, while yet a novitiate, plume himself on some fancied improvement in theology, and "behave himself proudly against the ancient,"—he would reflect any thing but the sentiments and example of his theological teacher. The lecture room, the pulpit, and the press, testified that he kept in view the portrait of a gospel minister which is

supplied by the example and teachings of Christ and the apostles. According to that model, he strove to form his spirit and manner of life. Judged by that rule, his ministry of fifty years, equally divided between the parish and seminary, befitted a master in Israel.

Yours sincerely,

WILLIAM THOMPSON.

CHAPTER VI.

LAST DAYS, AND DEPARTURE.

1857, 1858.

The last days of Dr. Tyler were happy. His mind retained, to a good degree, its wonted vigor, and it has been said by one who knew him well, "The infirmities of age only brought into more frequent exercise those virtues which had made the husband and father the joy of his house for fifty years."

The year before he died, he walked with a dignified step, and by his own free choice, from the arena of public life. Four years before, when he had reached the age of three-score and ten, he tendered his resignation to the trustees of the seminary, but they unanimously declined to accept it. Ever after that, he held himself in readiness to resign his chair as soon as a successor could be provided. Several years before, he charged his children to tell him plainly, in good season, when they thought it time for him to leave the instruction of young men to others. He had an honorable fear of retaining his position beyond his ability to fill it with credit to himself, and usefulness to the church. He retired, in the judgment of his friends, just at the right time. In July, 1857, he resigned his office in the seminary, and delivered his parting counsels to the alumni. He continued to lecture, however, till his successor, Dr. Vermilye, entered upon his duties. He left his chair with the undiminished confidence and love of the board of trust, the patrons and friends of the seminary, the alumni, and the students. His pecuniary

income was sufficient for the frugal wants of himself and his companion. Controversy had not, in the least, soured his temper, or made his heart cold. Says Dr. Thompson, alluding to his resignation, "From that time almost to the day of his death, his health was good, and his enjoyment of social and spiritual blessings was even greater than in the ordinary experience of former years." He did not so honor the past as to despise the present. He looked hopefully upon the church and upon the world. It did not seem to him that God had deserted the present generation; nor did he doubt that the Holy One will keep covenant with "children's children." Though no longer professor, he was pastor of the church connected with the seminary, and preached nearly one third of the time through the winter. Soon after his resignation, he visited Lee, Mass., and assisted in laying the corner stone of the new Congregational church; and on the same day he enjoyed the privilege of baptizing a grandchild by the name of Bennet Tyler Gale. Will not the remark be pardoned, though made by one in the relation of the writer to Dr. Tyler, that he was happy in his children?[1]

Several years ago, at a meeting of the American Board, Dr. Tyler said, "I have a number of children, and they are all a comfort to me; but the greatest comfort are those who are laboring in Africa for the salvation of the Zulus."

[1] Dr. Tyler was the father of twelve children, six of whom survive their parents. Rev. John Ellery, for fourteen years pastor of the Congregational church, Windham, Connecticut; his health not admitting of labor in the ministry, he has resided for several years at East Windsor Hill. Sarah, widow of the late Philip Greely, Esq., merchant at Boston. Catharine, widow of the late Rev. John Goddard, Professor in Columbia College, Tennessee, and at the time of his decease pastor of the Congregational church, Egremont, Massachusetts. Edward, Cashier of the Suffolk Bank, Boston. Martha, wife of Rev. Nahum Gale, pastor of the Congregational church, Lee, Massachusetts. Josiah, missionary to the Zulus, South Africa.

Thus was the father's heart made glad, not only by kind attentions of children and grandchildren around him, but by messages of filial love and evidence of Christian fidelity from those whom he had dismissed most cheerfully for their self-denying labors on heathen shores. In the early winter there was a happy family gathering around this venerable patriarch and his consort, of which a lady friend has thus written since their death: —

"It was only last November that the children and grandchildren of Dr. Tyler were assembled in the family mansion, at East Windsor Hill. They came together to celebrate his golden wedding. For fifty years had those whom God joined in conjugal unity walked together as mutual helpers in the journey of life. It was a worthy occasion for joy, and fit cause for gratitude to the Father of mercies. The annual festival of Thanksgiving, but a few days distant, was ante-dated, and the voice of gladness resounded in the happy dwelling. Who, that knew him, can not imagine the beaming countenance of the venerable father, as various tokens of affection and respect were presented him? And who can not seem to hear the spicy remarks of the mother, who, on occasions, could be so playful and sprightly?"

The memory of that golden wedding will be treasured in many a fond heart.

The following note received on that evening will show the unabated attachment of Dr. Tyler's students to him during the last weeks of his active labors as their teacher: —

To Dr. Bennet Tyler, late Professor of Didactic Theology in the Theological Institute of Connecticut.

Rev. and dear Sir: The pupils of your present charge, called to sustain relations of the most endearing char-

acter to you, both in your office as head of the seminary and since your resignation, present you their fervent congratulations, and mingle their greetings with those of your many kindred, who have this day returned to bless you, and join in the festivities of your Golden Wedding.

We are permitted to see you spared in health and comparative vigor, beyond the allotted limits of man's age, to gather your children once more around your hearth and table, and revive the mingled memories of a household history extending back through fifty years of sunlight and shadow; a history, though doubtless marked with here and there a separation and a sorrow, yet brightened with many peculiar pleasures, and cheered with social peace. And while we congratulate you on the reunion of your graceful family circle, we rejoice that we are enabled to claim, with them, a share in your paternal sympathies, and with them offer you our tenderest filial gratitude, asking only that, so long as God shall spare you to us, you will permit us still, as children, to look to you for counsel, and will still commend us by your prayers to the Father of spirits. Receive this little memorial as a token of the respect and affection of your pupils, and may it not be deemed a wholly insignificant tribute in the treasury of love, which the long-scattered members of your own household are now filling with their far richer offerings. May the favor of the Lord God, whose wisdom has long been your fountain, and whose sovereignty has been your trust, make your last days your happiest; and when, at length, your honored head shall lie down weary in the rest of death, may He appear for your comfort, and gather your soul into the golden unions of that glad assembly toward which you have so often pointed our waiting eyes.

East Windsor Hill, November 12, 1857.

When the "great revival" commenced in many parts of our land, Dr. Tyler entered at once, with deep interest, upon the use of means to secure a blessing for himself, and for the little flock under his pastoral care. He was generally the first person present at the special prayer meetings which were held in the chapel of the seminary. His heart rejoiced in any token of good which he saw, and in all he heard of the grace of God in other places. It was pleasant to see this unabated interest in practical piety, his confidence in the present work of the Holy Spirit, and in the instrumentalities which God now uses for the enlargement of his church. Thus this veteran soldier kept the field, not as a bird of evil omen, to send dismay to the hearts of younger warriors, but, with the faith of ripe experience, and the hope and zeal of earlier days, to encourage them to lead on the sacramental host to new and glorious victories for Christ.

Thus were the few months preceding Dr. Tyler's death passed by him in honorable, useful, and happy retirement, if that life can properly be called retirement which is made up of cares and duties becoming one's age and circumstances.

In addition to his own domestic affairs, he had now much to do for two widowed daughters and their children, who lived near him. In this group he was a kind and sympathizing father, ever caring for the welfare of each, and ever welcome to all as a counselor, without whose advice no one seemed willing to act, without whose aid no little family plan seemed at all hopeful of success. Seen moving daily in this hallowed circle of family cares, sympathies, and joys, it might with special propriety be said of him, —

> "How pure
> The grace, the gentleness, of virtuous age!
> Though solemn, not austere; though wisely dead

To passion and the wildering dreams of hope,
Not unalive to tenderness and truth, —
The good old man is honored and revered,
And breathes upon the young-limbed race around,
A gray and venerable charm of years."

It is pleasant to see the aged useful till the closing day of life. So was Dr. Tyler. On the morning of Friday, May 14, 1858, he took his usual exercise, planting a garden for his daughter, Mrs. Greely. At nine o'clock he stepped into her house, remarking, "I have finished the garden, if I do not live to eat of its fruit." He was immediately seized with a neuralgic affection, from which he suffered extreme pain in the head and lungs. He was soon too ill to be removed to the house of his son, with whom he resided. Believing it to be his last sickness, he took leave of his wife, children, and grandchildren, with such counsels and prayers as befitted a dying patriarch. As the eldest of his colleagues, Dr. Thompson, approached his bedside, a flood of tender feeling was called up by the memory of their uniform and long-continued friendship. He was asked if it was a pleasant thought that he would soon be free from sin. He replied, "It is the pleasantest thought I have;" then with characteristic self-distrust, and an expression of the utmost solemnity, he said, "But O, if I should be deceived!" At eight o'clock in the evening he fell asleep in Christ. As might have been expected by those who knew him, he said but little, during the day, of his religious feelings. He remarked, "I am a great sinner, but I have a great Saviour." "I have not the ravishing views which some have had, but I enjoy perfect peace." "The heart is very deceitful, but I trust I am not deceived; I have no fear."

Thus in peace passed the good man to his rest, at the age of seventy-four years and ten months. To us, who

had watched the lengthening shadows of his quiet afternoon of life, his departure seemed like the going down of the sun at the end of a long summer's day, leaving a twilight so grateful that we scarcely notice that the day has closed.

The remains of the deceased were committed to the ground on Tuesday, the 18th, the professors in the seminary conducting the funeral services.

That day it seemed deeply impressed upon all present that a true father in Israel had fallen. Voices tremulous with emotion sang that matchless hymn for the burial of a Christian, —

"Why do we mourn departing friends?"

Old companions of the departed in many trials, and in many joys, assembled with the relatives around the bier, to look, with suppressed sighs, for the last time, upon that venerable countenance, bearing in death a placid and benignant expression which seemed to speak a pleasant farewell to all. Neighbors and brethren in the ministry laid him in the chapel cemetery, near to his friend Nettleton, and the hands of daughters crowned the grave with flowers.

The following stanzas, written by a student in the seminary, and sent to the mourners on the day of the funeral, expressed the feelings of all connected with the institutions of learning on East Windsor Hill, or with the families in the neighborhood.

The stillness on each weary limb —
The heart at rest, the countenance dim —
Ye need not toll the bell for him —
My father, O, my father!

They lean above his head to weep;
My tender sorrows lie too deep
To shed above so sweet a sleep —
My father, O, my father!

I see the men of hoary head,
And prattling babes with gentle tread,
Come murmuring to the reverend dead —
"My father, O, my father!"

And Zion's saints he loved so well,
Stand gazing where their leader fell,
And cry to heaven, "Farewell, farewell
My father, O, my father!"

His distant mourners come in bands;
And shepherds, wringing filial hands,
Weep, answering back from other lands,
"My father, O, my father!"

Thou art gone up, victorious saint,
To find the joys for which we faint,
Away from sin and sin's complaint –
My father, O, my father!

And watchmen reach from Zion's walls
To catch thy mantle as it falls,
And many a young Elisha calls,
"My father, O, my father!"

Among the mild and meek of men,
Beyond the threescore years and ten,
Ah, who will live thy life again,
My father, O, my father!

On the day of the funeral, Rev. Mr. McKinstry wrote as follows to the eldest son of the deceased: —

HARWINTON, May 18, 1858.

BROTHER TYLER.

Rev. and dear Sir: The last evening's mail brought me the melancholy intelligence that your honored and beloved father was numbered with the dead. This is an event not unexpected, and yet, to me, unapprised of his increased illness, it is sudden. I have long felt that the Master was about to call his servant home; and as I saw him

disrobed at the last anniversary, that another might take his place, I said, Your work for this world is near its end: the service to which the Master now calls is praise. And may we not confidently believe that the words "well done" fell sweetly upon the ear? His was not the quiet life on the hill side, leading the flock by gentle streams, and to bubbling springs, but in the camp, yea, in the front rank of God's battling host. And well did he wield the sword of truth; firmly did he stand where God had placed him, as a good soldier of Jesus Christ; for he never quailed — never turned back. But though called to contend for the faith, and earnestly, his was ever the spirit of peace and good will. But his work is now done, that he may rest. The storm is past; the clouds put on their beautiful hue, for at evening it is light. And the bow around the throne speaks to him of the covenant ever sure, and of rest undisturbed and eternal in heaven. It would have given me great satisfaction to have joined the circle of mourners, and in silence paid my respects to a great and good man, at whose departure many a one will say, "My father, my father, the chariot of Israel and the horsemen thereof!" but the affliction of a severe cold confines me at home.

Be pleased to tender to your afflicted mother the sincere sympathy of one who counts it an honor of no ordinary kind that he has been permitted to sit at the feet of her husband. Say to her that now she has a new promise upon which to lean, — the promise to a widow, — and that the greater her weakness, the firmer is the support. Assure her, also, that upon many a prayer she will be borne to the mercy seat, where she may daily sit and receive gifts from her ascended Lord. Tell her, moreover, that her place will soon be exchanged; for she will no longer sit at the beautiful gate, but be invited in by her blessed

Lord, that before the throne she may bow, and in the song of seraphim she may join. Tender also to those widowed sisters the condolence of one who was ever the friend to their honored father, and now mourns that he shall behold his benignant countenance no more. They have drank of the cup of affliction before, and found it good medicine. May this cup add to the measure of blessings, by fitting for service divine, and in heaven.

Tender also to the other members of the family, as well as to those of your own, the sympathies of one who would gladly join them as they sit around the cypress, and speak of one dear to us and to the church, but dearer to Christ and to the church above.

With kind regards, yours truly,

J. A. McKinstry.

This kind letter, written without the most distant thought of its publication, is inserted here as indicative of the emotions which spontaneously arose in many hearts far away from the scene of mourning, when it was known that the good man had gone to his rest.

The widow of Dr. Tyler, though she had been in feeble health for many years, was able to attend the funeral of her companion, and the next day seemed but little weaker than usual. But the sudden separation from one on whom she was so dependent was too much for her delicate frame to support.

On the night of Wednesday, the 19th, the day after the funeral of her husband, she was attacked with neuralgia.

She lingered till Tuesday, the 25th, and then departed, aged seventy-two years. On Friday, the 28th, her remains were laid to rest by the side of him with whom she had

walked the pilgrimage of life for more than half a century. The following touching notice of these two funerals was written by a lady in the neighborhood:

On Tuesday, the 18th of May, the mortal remains of the revered father and grandfather were followed in sorrow to the grave by those who had so recently rejoiced in the smiles of his love. The last offices of affection are ended. The scattered members of the family return to their several homes, while the widow sits in darkness, — the light of her dwelling forever put out. The single desire that her husband, in his last hour, expressed to a friend, with regard to the continuance of life, was, that, if it were God's will, he might be spared a little longer to watch over his feeble wife. But God was better to him than his fears. The loneliness he dreaded for her she was not long to experience. In one week from his funeral day, the death angel again descends, and bears away the solitary mourner to the bosom of everlasting love. The solemn message is again carried upon the telegraphic wires, and filial love returns once more to weep for the loss of a tender and faithful mother, as it had done for that of a wise and loving father.

Thus, after the brief separation of a few days, those who, for half a century, had been united in their religious sympathies, and hopes, and joys, meet again before "the throne of God, and serve him day and night in his temple. The Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes." Blessed spirits! They have reached that exemption from sin and error, for which they had been striving in the Christian conflict. And we can hear them saying to their sorrowing friends, "Weep not for us. Thanks

be unto God, who hath given us the victory through our Lord Jesus Christ."

"Why is it that we linger round these graves?
What hold they? Dust that cumbered those we mourn;
They've shook it off, and laid aside earth's robes,
And put on those of light."

CHAPTER VII.

ESTIMATE OF DR. TYLER'S THEOLOGICAL WRITINGS.

As a theologian, Dr. Tyler did not profess to hold and advocate original views of truth. He always claimed to belong to the "Old School" of New England divines, in distinction, on the one hand, from "Hyper-Calvinists," and, on the other hand, from advocates of "New Divinity," whom he regarded as vainly attempting to find a middle course between the Calvinistic and the Arminian systems. Dr. Tyler always professed to belong to the school of Edwards, Bellamy, Griffin, Dwight, and Woods. His theological opinions are so fully expressed in his published writings, and in the discourses and lectures of this volume, that no formal statement of them here need be attempted. Through the whole course of his ministry he taught one system. His earliest publications he always regarded as teaching his latest views on sin, human ability and dependence, atonement, regeneration, and affiliated subjects. The only slight modification of this statement, which he made in the last years of his life, was, in substance, that, inasmuch as some terms used by him many years ago were now liable to be misunderstood, and their meaning perverted, he should substitute other terms for them, or be more cautious in using them without careful explanation.

While Dr. Tyler had a very high regard for Presbyterians, such as Dr. Alexander, the elder, and Dr. Richards, and always insisted that sound New England men should

have no controversy with them, but should labor with them, in ecclesiastical and pastoral bodies, still he ever professed to be a New England man, both in doctrinal belief and in views of church polity. In the last years of his life, when some few in New England complained that he was not up to their standard of orthodoxy, his reply was, "They have advanced, or think they have; I have remained where I was." While he would say, "I am not a Presbyterian," he regarded the difference in theological views between old school New England ministers and Presbyterians, such as each should tolerate with mutual confidence and love; and deeply regretted that want of cordiality and coöperation should in any measure arise between them.

Some of Dr. Tyler's published works may be read with less interest now than they were a quarter of a century ago. The specific topics which they discuss interested the public mind then as they do not now. The controversy, of which they form a part, has, in a great measure, ceased to be public. It is true of all parts of polemic theology that they have their periods of thorough, earnest discussion; then the form of the controversy changes, or is removed to some other portion of the great field on which has been the "conflict of ages." Writings, therefore, peculiarly adapted to the times, and of special value to the church of one generation, may not have equal pertinency and value for all generations. The good they do may have passed into the life of the church, and be still accomplishing the end designed by their author, and by the counsels of eternity, though the writings in question may have ceased to be of peculiar interest to the religious community. This is true of many of the writings of Luther, and Baxter, and Edwards. The candid reviewer of Dr. Tyler's works on polemic the-

ology will not, surely, overlook a truth so obvious. Nor should it be forgotten that Dr. Tyler published much in pamphlets and periodicals, and in review of the writings of others. This gave to some of his works a less permanent character than they would otherwise have possessed. His book on the "Sufferings of Christ," had it not been a review of Mr. Griffin's book, but an independent treatise on the subject, would have been far more valuable. As it is, able theologians have pronounced it unanswerable, and in many minds it settled the question as to the nature in which Christ suffered. Dr. Tyler's treatise on the "Perseverance of the Saints," published when he was a young man, has always been regarded, by the most competent judges, as very able and convincing. Nothing since written has taken its place in New England theology. It should be further remembered, in estimating Dr. Tyler as a theological writer, that the position to which he deemed himself called by Providence, was not adapted to call out his powers of originality. He believed that the great truths in the Pauline and Calvinistic system were assailed indirectly. He regarded himself called to show what these great truths are — that they are scriptural, and important for the church. He was fully persuaded that New England had the truth, and that he should impress upon the churches the duty of holding it fast. It was his firm conviction that the speculative tendency in New England had already gone too far, and that he should endeavor to call back the churches from this tendency, and persuade them to "hold fast the form of sound words." His duty, therefore, seemed to be, to publish and explain the principles, long held as true among the descendants of the Pilgrims, and to show the consistency of these principles and doctrines with the teachings of reason, of Scripture, and of Christian experience.

This object, ever kept steadily in view, gave character to the general course of Dr. Tyler's labors as a theologian. Such a work has some manifest disadvantages for the development of mental power. It could not turn attention to the individual as the propounder of a new hypothesis, or the leader of a new party. In the work which Dr. Tyler proposed to himself, or, rather, which he saw marked out for him, by the suffrages of his friends and the providence of God, he could never hope to be popular with the visionary, with those whose watchword in every thing is "progress," or with those who are "ever learning, but never able to come to a knowledge of the truth." In estimating the labors of Dr. Tyler as a theologian, these considerations should not be lost sight of. The stand-point of the man should be considered. To know what he did, we must place ourselves in his position, and inquire what he felt required to do. Upon a candid examination of his published sermons, reviews, and controversial essays, is it the partiality of a friend which assigns to Dr. Tyler a high position among the expounders and defenders of the cardinal doctrines of New England orthodox Congregationalists? Little, it is confidently believed, is hazarded by the assertion, that as many pastors and laymen in the Congregational churches in New England will now say they agree with his system of doctrine, when they know what it is, as with that of any other writer on theology.

As a theological writer, Dr. Tyler was a man of his age. His talents, acquirements, and modes of thinking were peculiarly adapted to the generation of men with whom he was educated. Very few writers on polemic theology act with undiminished power upon a second generation. That is indeed a choice weapon which can be transmitted from father to son without blunting its edge — without

diminishing its adaptation. Most defenders of truth act for their cotemporaries; and when error assumes other forms, and other questions arise, younger champions are raised up to meet the new issues which have arisen, who, educated with the generation then on the stage, can adapt their discussions to the existing wants of the church. Of Dr. Tyler it may in truth be said, that in contending earnestly for the faith once delivered to the saints, he "served his generation faithfully." He studied the great questions in theology which arose in his day, and his writings upon them were elaborate, clear, and convincing.

Rev. Dr. Stowe, of Andover, who sustained the relation of son-in-law to Dr. Tyler, and was intimately acquainted with him for the last thirty years, is a competent witness with respect to his character generally, and the theological views he inculcated and defended.

Theological Seminary, Andover, February 22, 1859.

Rev. J. E. Tyler.

Dear Brother: My recollections of Dr. Bennet Tyler, the father whom we have so recently lost, are all agreeable and cheering. He was so amiable, so modest, so scrupulously upright, and, withal, so determined, so fearless, so immovably fixed in whatever his convictions pronounced to be right and true, that it is quite a wonder sometimes to think that the lovely, good-natured man and the stringent, unshrinking theologian, could be one and the same person. It was his conscientiousness that ruled both sides of his character. Naturally of a genial, generous disposition, though love to God was for him the first command of the law, the second — love to man — was, in his estimation, like unto it: naturally of a very clear and discriminating mind, his perceptions of truth were set in a strong light, and made perfectly definite to his own understanding.

The New England theology, as expounded by Edwards and elaborated by Dwight, he understood to the minutest point; this, to him, was the truth of God, the substance of the Bible: he was quick to perceive the least departure from it; and no one more skillful than he to unravel a sophism, or dispel a fog that would cover the maneuver of an errant polemic. It was delightful to see in his controversial essays such imperturbable good humor united with so much acuteness. And he was true to the last; amid all temptations he still stood on his own ground. Of his early associates some swerved to the right hand and some to the left, and many of them struck him a blow as they stepped out; but this never turned him aside; he walked on steadily in the same old path to the very end.

As a practical theologian, a guide of inquiring souls, an awakener of the careless, he was, in his best days, unsurpassed. His metaphysics may die with the controversies which called them forth; but the souls which he has saved will live forever, to be his crown of rejoicing in the world of blessedness.

Of my more intimate and tender relations to him and his family I may not here speak; but the remembrance of them lives in my inmost heart, and they constitute a tie between my soul and the invisible world which is drawing closer and closer every year of my life.

I shall welcome with joy the Memoir and Discourses whenever they appear.

Very affectionately yours,

C. E. Stowe.

The following catalogue of Dr. Tyler's works published during his ministry will show upon what subjects he was accustomed to employ his pen.

A Missionary Sermon, preached at Litchfield before a Foreign Missionary Society: 1813.

A Sermon on the Doctrine of the Saints' Perseverance: 1817. Republished by the Congregational Board of Publication.

A Vindication of said Sermon, in Reply to Messrs. Reyner and Thorp: 1818.

General Reasons for Believing the Doctrines of Grace. A Tract.

A Serious Call by a Consistent Churchman. Ironical Tract.

A Comment on John iii. 5.

The Intercession of the Spirit.

Wandering Thoughts in Prayer.

Review of a book entitled Methodist Error. Christian Spectator: 1819–20.

A Missionary Sermon: 1832.

A Sermon on Human and Divine Agency. National Preacher: 1832.

A Sermon preached before the Governor and Legislature of New Hampshire: 1824.

A Sermon preached at the Ordination of Rev. John Richards, Woodstock, Vermont: 1827.

A Sermon on a Free Salvation. National Preacher: 1828.

Strictures on the Review of Dr. Spring's Dissertation on the Means of Regeneration: 1829.

A Vindication of said Strictures in Reply to Dr. Taylor: 1830.

A Sermon in the National Preacher on Persuasives to Immediate Repentance: 1830.

Three articles on the New Haven Controversy, in the Spirit of the Pilgrims, Vols. V. and VI.: 1832–3.

An Inaugural Address: 1834.

An Appeal to the Public in Behalf of the Theological Institute of Connecticut: 1834.

History of the New Haven Theology, in Letters to a Clergyman: 1837.

A Review of Day on the Will: 1837.

A Sermon on the Death of President Harrison : 1841.

Memoir of Rev. Asahel Nettleton, D. D. : 1844.

Baptismal Regeneration, and Miracles : — articles in the New Englander : 1844.

Nettleton's Remains : 1845.

A Treatise on the Sufferings of Christ : 1845.

A Treatise on New England Revivals : 1846.

Two Series of Letters to Dr. Horace Bushnell on Christian Nurture : 1847–8.

Familiar Letters on the Doctrine of Decrees : Connecticut Magazine.

An article on the Original Character of Man. Panoplist : 1849.

A Sermon on the Worth of the Soul, preached at the Ordination of Rev. Joseph D. Strong.

A Sermon on Ability and Inability : 1854.

A Letter to Dr. Harvey in Defense of said Sermon : 1855.

A Farewell Address to the Alumni of the Seminary on resigning the Presidency : 1857.

He wrote much, also, for the Christian Sentinel ; and he contributed more or less to the religious periodical literature of New England during his entire ministerial life.

CHAPTER VIII.

DR. TYLER AS A THEOLOGICAL TEACHER.

As a teacher of theology to candidates for the ministry, Dr. Tyler was a model in the general principles, aims, and spirit of his work. His instruction was eminently biblical. The word of the all-wise, sovereign, and holy God, candidly interpreted, was the basis of all the doctrines he taught, of all the duties he inculcated. He impressed upon his class the duty, the privilege, and the joy of bowing implicitly to "Thus saith the Lord." This he regarded as the highest philosophy to a well-disciplined mind, and a heart "reconciled to God." Though he honored critical exegesis, he never suspended a doctrinal truth upon a Greek particle of doubtful interpretation; or read into a text the meaning which his philosophy demanded; or pressed out of it, by the "thumb-screw" process of criticism, the meaning most available for the refutation of a troublesome opponent. Believing that "all Scripture is given by inspiration of God," he honored it all, as "profitable for doctrine;" and regarding Scripture to be the "meaning of Scripture," by a careful comparison of one part of the Bible with another, he endeavored to find "what is the mind of the Spirit."

Upon this broad and firm foundation, Dr. Tyler believed that the most learned and profound theologians, and the most humble and unlettered laymen, must alike stand. While he expressed great confidence in his positive statements of all the leading doctrines of his system, it was not his practice to deny that difficulties exist in theology. He

believed there are depths in the moral system of the universe, "where all our thoughts are drowned." When he had no scriptural authority for a positive statement, he would say with Edwards, "I humbly conceive." In those deep matters pertaining to God and the soul of man, he did not refuse to reason, or suggest hypotheses, which might relieve a subject; but when he came to the last issue, he met difficulties of fact or of speculation by faith in God, who, he believed, had made so much plain to even the meanest capacity, that what can not be fully comprehended by the wisest, can safely be received upon the word of God alone. He expected hereafter, in the world of perfect light, a clearer and broader view of truth. "Theology," he used to say, "is a triangle — an angle is toward us; as we advance, the area of vision grows wider and wider." In his professional chair, Dr. Tyler was remarkably candid and courteous toward all, whether among the living or the departed, whose views differed from his. He never attacked them with "coals of juniper." Sneers and sarcasms were weapons which he disdained to use. Living authors, with whom he disagreed in opinion, were very seldom referred to by name in his lecture room, and never did he speak of them disrespectfully. He loved truth, not victory. He dealt with principles, not with men.

Students of other denominations heard his course of lectures without having their feelings wounded; and if his arguments did not convince them, they left the seminary with respect and love for their teacher in theology. Upon this class of students — and it was seldom that some were not under his care — it is believed that he uniformly made a favorable impression, both in respect to himself and the theological system which he taught.

Dr. Tyler's method of teaching theology was adapted

to fix in the student's mind some prominent points of every doctrine discussed. At the close of each lecture he gave out the subject for the next, with references to the standard writers upon the specific topic to be investigated. Upon this topic, every student in the class was expected to prepare a thesis, after having read his Bible, and some of the best authors for and against the views generally deemed orthodox. These theses, as far as time would permit, were first read to the professor and the class by their respective authors; then followed the lecture of the professor upon the same subject; then objections to the doctrine of the lecture were called for, and explanations given, in a free and familiar manner. This was education — a drawing out from the student's mind, and not merely a pouring in of thought. The effect of this mode of teaching theology, when faithfully carried out by the scholar, was most happy. This previous reading and reflection prepared him to hear the lecture with the highest profit. It encouraged independent thought; for the student had two or three days to investigate every topic for himself, before he knew the views of his professor. The lecture then came as a timely review of the topic under discussion. By thus writing carefully upon the subject of each lecture, the student better understood his own views; for, said a great man, "I always write upon a subject which I wish thoroughly to understand." Writing compelled the student to think definitely; and these theses upon the great outlines of biblical truth, corrected and enlarged, after hearing the lectures and discussions which followed, contained basis principles and seminal thoughts that must remain fixed in the student's mind for life. The good effects of this mode of teaching were seen in the examination of Dr. Tyler's pupils for license, by the various associations in Connecticut and

Massachusetts. Pastors who had no special sympathy with Dr. Tyler's views, and no relation to the seminary over which he presided, have often been heard to express their gratification on hearing his pupils make their clear and definite statements of doctrinal belief.

Before his class, Dr. Tyler was never impatient, overbearing, or dogmatic. At the close of every lecture he called for objections. Many will remember how calmly he put the ends of his fingers together before him, and awaited attacks from any quarter. Every student was encouraged to state freely any objections which he had, or which he thought others might raise against any proposition or argument advanced. However trivial or irrelevant any thing offered might be, it was always treated with attention and candor. Whatever erroneous doctrines students might express and advocate, they were coolly weighed. No young man was "made an offender for a word." No one was deemed a heretic because he urged objections against the doctrine of the lecture. Dr. Tyler was remarkably liberal in this respect. He could bear to have young men differ from him. He had great confidence that truth, when thoroughly studied by the sanctified mind, would win its way to conviction. He was always ready to believe that more reflection would remove the student's objections, and modify his hastily formed opinions; and, especially, that the practical work of the ministry, the "cure of souls," by the blessing of the enlightening Spirit, would correct those aberrations from truth, to which some young, ardent, and inquiring minds are exposed. It is a matter of devout thankfulness, that so very few whom he instructed have failed to teach "the things which become sound doctrine." This venerable father in Israel might say, "I have no greater joy than to hear that my children walk in truth."

Though Dr. Tyler was always popular with his classes, he had a difficult position to maintain with credit before young men. He did not come to them as the discoverer of new truth; he did not even profess to teach a system improved from that long known in New England. He sought for the "old paths." He never threw out in his lecture room startling paradoxes. He did not encourage young men to launch forth into bold speculations. His system was carefully hedged with ultimate truths. He presented no extreme views of doctrine. This course he believed was right — safest for the church — for the highest honor of God. He was aware that young men, when studying theology, are very prone to go beyond their teachers in the direction in which they are started by the leading principles taught them. The ardor of the young student will make him more conservative than his conservative professor. The teacher of radical tendencies finds it extremely difficult to rein in his class at what he regards the limits of truth. The Calvinism of the judicious teacher will not satisfy the young and ardent disciple of the "Genevan creed." The guards set up by the moderate Arminian to protect his statements of truth, will be thought by many of his students to be little better than proofs of timidity, or expedients of policy. Young men, at the age when most study theology, with the degree of experience and mental discipline generally possessed at that period of life, love a dashing leader, who courses over the arena with loosened rein; and then they will outstrip him, when fairly put upon the track. Dr. Tyler was no such leader. He believed that a regard for truth, and for the welfare of the church, required that a theological professor should be cautious and discriminating in his positions, and should hold and teach a well-balanced and symmetrical system. He believed in true

"comprehensiveness" in the lecture room. In the course of a free discussion upon some controverted point, a student once asked him if a certain view which he held, and which the doctor deemed erroneous, was not erring on the "safe side." "It is not safe to err on either side," was the prompt reply. With these views of duty in his professional chair, Dr. Tyler could say nothing for effect. He could awaken interest by no promises of new revelations of truth. That he overcame these difficulties in his position, so as to be a popular teacher of theology for twenty-four years, even with many who came to the seminary deeply prejudiced against him, must be regarded as complimentary to his talents. Whether his views of professional duty were right, is referred to the "sound mind" of the church.

Another characteristic of Dr. Tyler as a teacher of theology should be noticed. He aimed to act upon the mind of each student so as to do him the most good possible. With a love literally without partiality, he labored to develop the ordinary mind with as much assiduity as he bestowed upon the most gifted. Richter once said of himself, "Of one thing I am certain, I have made as much of myself as could be made of the *stuff*, and no man should require more." This might Dr. Tyler say of each student under his instruction.

But what gave Dr. Tyler peculiar power in the lecture room, was the impression made by him that Scripture truth deeply affected his own heart. None could doubt that he most firmly believed what he was teaching. It was evident to all that he loved the doctrines of grace, and felt their power. To his "reasoning out of the Scriptures," the affections of his heart responded. His lectures, therefore, were not cold intellectual discussions, but were intimately connected with his own Christian

experience. There is a power in goodness, in personal Christian character, which is superior to the power of mere greatness. This it was in Dr. Tyler's teaching which impressed truth upon his students, brought it home to their moral feelings, by that law which demands that he be moved by truth in that part of his nature which he would move in others by the same truth.

The following letter from an alumnus of the seminary, it is believed, expresses views and feelings to which the great body of Dr. Tyler's students will most cheerfully subscribe : —

Williams College, November 15, 1858.

Rev. and dear Sir : I am very much gratified to learn that you are preparing a short Memoir of Dr. Tyler. The lives of such men are a legacy to the church, and a record of their labors may prove a blessing long after they have themselves passed away. I am sure that a Memoir of Dr. Tyler will be welcomed by all those who have listened to his instructions from the pulpit or in the lecture room. His students could never fail to love him, whether they agreed with him in doctrine or not. Dr. Tyler was clear and decided in his views, zealous for the truth, and therefore always ready to take up his pen in defense of what he considered sound doctrine. As he was decided in his views, he was decided also in his mode of expression ; and very few men have been more misunderstood than he by those who knew him only by his controversial writings. He had nothing of austerity, but all around him was sunshine. No man more completely separated men from their doctrines. No bitter or uncharitable word escaped him toward those who differed from himself, though he attacked their doctrines with an earnestness and keenness which were often mistaken, by those unacquainted with him, for manifestations of per-

sonal feeling. It is, however, in the study, by the fireside, and in private conversation, that we have the truest exhibitions of his real character and feelings. In all the intercourse which I was privileged to have with Dr. Tyler in various relations, and sometimes under circumstances of peculiar trial to himself, I can not remember a word or an act that manifested any thing but kindness, Christian humility, and self-sacrifice when the general good required it. His peculiar strength was in the heart and the affections. These were made prominent in his systematic theology; but more than this, they were his life. As a teacher, his instructions were clear, never to be mistaken. He had the faculty of presenting abstruse subjects, in the pulpit or lecture room, in a manner so clear that he never failed to interest.

But every lecture came with an earnestness from his lips that kept the gospel of Christ above all philosophical speculations or mere theological controversies.

For us, who are away from the seminary, it seems hard to realize that Dr. Tyler is gone. And to many of us, I know, his presence will almost be felt upon that ground. His kind words, his cordial greetings, his patient labor for our good, and quick sympathy in every trial, will, I doubt not, be recalled by every student who has been under his care. The close of every letter, "Affectionately yours," they knew to be no mere formal salutation. His words of counsel will still be cherished, and his Christian character, so child-like and joyous, so free from vanity and complaining, can never lose its influence. I trust the Memoir you are preparing, will serve to bring that character more distinctly before us who have known him, and present it in its true light to those who may have misunderstood it from the position he has often occupied as a

controversialist. I am happy to add this slight tribute to one to whom I am indebted for so much instruction, Christian counsel, and cordial friendship.

Most truly yours,

P. A. CHADBOURNE.

REV. NAHUM GALE, D. D.

CHAPTER IX.

DR. TYLER AS A PREACHER OF THE GOSPEL.

Dr. Tyler was a preacher of the gospel for half a century. Though a professor of theology twenty-four years, he was, during most of this period, pastor of the church connected with the seminary, and preached either there or abroad a large part of the time. He loved to preach. He was ever ready to help a brother, or to supply a vacant pulpit. Even in vacation, when the people around the seminary had no claim upon him, he would volunteer to sustain the regular Sabbath services.

When a young man, Dr. Tyler stood in the first rank of popular preachers in Connecticut. At Dartmouth College, such was his reputation in the pulpit, that he was called to succeed Dr. Payson, at Portland, without preaching to the people a single sermon previous to the call. How he met the expectations of the Portland church, has already been noticed. It was during this pastorate, about the year 1830, that the writer of these pages first heard Dr. Tyler preach, in the Central Church, Worcester, Mass. The writer was then a young man, devotedly attached to a very youthful pastor: he had a decided taste for preaching adorned with the varied flowers of rhetoric, and sparkling with poetic imagery. He saw a stranger enter the pulpit, and from his appearance and the manner of conducting the services preceding the sermon, he was led to hope for little that day except the solid and the safe, which he had been accustomed to associate with silvery hair and the dignified steps of the "past meridian" preacher.

It was a time of hopeful indications of the special presence of the Holy Spirit; and when the text was announced in clear, full tones, "Is the Lord among us, or not?" it was deeply impressed upon the mind. The sermon, delivered from brief notes, was plain, direct, earnest, and searching. It made a very deep impression upon the church, for whom it seemed to have been chosen with striking adaptation to their wants just at that time. In the afternoon followed a sermon from the text, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" It seemed as if this direct question, of most fearful moment, was put personally to the gayest and most worldly in the house. That sermon was "written with a pen of iron, and with the point of a diamond," upon a memory treacherous of facts and details. Going home from the evening service, the young hearer and the aged deacon, formerly from Portland, walking together, "compared notes" of that day's preaching; and it would have been a difficult task for a third person to have decided which most admired the preacher, or was most affected by his two discourses. Some thirteen years passed away, and that young man met the preacher as his teacher in theology; and the thoughts soon flew back to that morning in church when he heard the startling question, "Is the Lord among us, or not?" Almost two decades of years have since rushed past, with all their multitudinous and exciting incidents, their toils, and sorrows, and joys, and the events of one year have overlaid in the memory, or effaced from its tablet, their predecessors; yet that inquiry, so awfully solemn, of that afternoon sermon, "What shall it profit?" seems as if made to-day. That majestic form is full in view. Those searching eyes now speak the earnest soul. Those deep and solemn tones of voice, in reasoning, illustration, and appeal, are still heard.

Dr. Tyler in the pulpit was no rhetorician. He made no theatrical display. His sermon had very little ornament of any kind. He was "mighty in the Scriptures," and "out of the Scriptures" he "reasoned." He had no eccentricities of style or of manner to attract attention. All was serious, dignified, and in good taste. His commanding figure; his heavy, smooth, base voice; his terse, transparent style; his lucid arrangement of cogent arguments; his apt Scripture quotations; his deep earnestness of soul; his manifest sincerity; his direct application of truth to the conscience; his short, fervent appeal to the awakened sensibilities; and his ability always to stop when he had finished a sermon, — enabled him to preach with acceptance and effect to all classes. It is a little remarkable that he preached with popular favor, and with marked success, to three different congregations very dissimilar in their tastes and habits of thinking. The "common people," plain farmers in the rural parish of South Britain, "heard him gladly;" the more fastidious city audiences at Portland received him as the successor to the eloquent Payson, and sat under his preaching with unabated satisfaction for six years; and the students of Dartmouth, perhaps the most difficult class of hearers to interest and profit by pulpit discourse, heard him without a rival for their favor. Nor were his popularity and usefulness of short continuance. As a preacher, he acted upon the generation following the one with whom he was educated, with almost as much effect as upon his cotemporaries. The clear, direct style and popular cast of his sermons, with his bold and energetic delivery of them, enabled him to prolong his popularity both with the educated and the common mind. To adapt one's self to the second generation of hearers is a task in which many able men fail. Few carry pulpit efficiency through the second quarter of

a century from the time of their ordination. None but minds happily adapted to this kind of ministerial labor, and hearts with warm, gushing affections, can interest and edify the young, as well as the old, through a ministry of fifty years. That Dr. Tyler did this to so great an extent, proves that, as an "ambassador for Christ," he was a "workman that needed not to be ashamed."

One of Dr. Tyler's most successful pulpit efforts was made in the early part of his ministry. Rev. J. A. McKinstry has furnished an account of it, which is given in his own words.

"At the formation of the Litchfield County Foreign Missionary Society, Rev. Azel Backus, D. D., of Bethlehem, was appointed to preach at its first anniversary, and Rev. Bennet Tyler was appointed substitute. Previous to the time for fulfilling the appointment, Dr. Backus was called to the presidency of Hamilton College; and thus devolved upon this youthful pastor the duty of appearing before an assembly, consisting not only of the ministry of the county, and its most honored jurists and civilians, — such men as Hon. Tapping Reeve and His Excellency John Cotton Smith, — but also in the place of Dr. Backus, to whom all eyes were turned. It was also a time of trembling, and, with some, of despondency. Our missionaries had found difficulty in gaining foothold in India, and the English Baptist mission had experienced a most fearful reverse in the burning of their press at Serampore.

"With all eyes turned upon him, with feelings of disappointment on the part of not a few drawn together by the honored name of Backus, Mr. Tyler arose and announced as his text, 'For ye have need of patience, that, after ye have done the will of God, ye might receive the

promise.' 'No sooner,' said a disappointed, but nevertheless gratified hearer, 'had the young preacher fairly opened his discourse, than I lost every feeling of sadness; and, as I was carried along and lifted up, it seemed as if every ground of discouragement was taken away. Never, never shall I forget that sermon of the youthful Bennet Tyler.'"

In a report of the meeting, published March 4, 1814, the secretary, James Morris, Esq., says, —

"An appropriate and animated sermon was delivered on the occasion by the Rev. Bennet Tyler, from Heb. x. 36. The clergy and many of the most respectable civilians from the various towns were present. The assembly was very large, and I may truly say I have never witnessed such a collection of people, who, in their appearance, manifested so deep an interest, and so much complacency. Nor was the appearance deceitful, for, at the close of the meeting, it was a common exclamation, 'We have never seen such a day as this!' The missionary zeal it has kindled will, I trust, pervade the country, and awaken new importunity in prayer for an increase of Christian liberality. This sermon was published and widely circulated."

The letter which follows relates to the period referred to by Rev. Dr. Smith, in a former chapter of this Memoir.

FITCHBURG, November 24, 1858.

REV. N. GALE, D. D.

My dear Brother: I sometimes had the pleasure to hear the late Dr. Tyler preach, when in the full vigor of life; and I was always distinctly impressed with his king's English — direct, manly, and "clear as crystal."

He used our language as "not abusing it," and those glorious translators of old, under James I., who "stood

on Mount Zion and carried up the language," would not have been ashamed of such a disciple.

His sermons were so devoid of glittering epithets and verbiage, so easy and natural, that the hearer was prone to suppose that he could write and preach with equal ability, and hence with the multitude, I presume, Dr. Tyler was never a popular preacher, in the vulgar sense.

When Dr. Tyler was president of Dartmouth College, I somewhere met with a Scotchman, who attached a factitious importance to office, and supposed a preacher who stood on such a pinnacle must overawe by his greatness at once.

Animated with such notions, he traveled many miles to hear the doctor preach; and this is his account of the matter: —

"The doctor read his text, made an introduction, and stated his subject; and I said to myself, 'I can do as well as that.'

"He then divided his subject, and argued each division as it came up; and I said to myself, 'I can do as well as that.'

"He then drew inference after inference from his discourse; and as he finished one after another, I said to myself, 'I can do as well as that.'

"He then put on the *finally*, shut up the Bible, and I said to myself, 'I CAN'T DO AS WELL AS THAT.'"

This binder, this cap-stone, revealed to my Scotch friend the contour and unadorned majesty of the structure, and he exclaimed, "IT WAS A GRAND DISCOURSE!" I ascribe this to simple eloquence, and express the wish that, as preachers of the "glorious gospel," we all might have more of it.

Yours, very fraternally,

GEORGE TRASK.

The letter below, addressed to Rev. J. E. Tyler, is from Rev. Dr. Folsom, professor in the Theological Seminary, Meadville, Pa. It will show how Dr. Tyler is remembered by a student who did not fully agree with his teacher in theological views. The vividness of Dr. Folsom's impressions, thirty years after he left college, will also show the power of this "master in Israel," when he preached the great truths of Calvinism, in "days of refreshing." That part of the letter relating to Mrs. Eliza Tyler Stowe will be read by all who had the happiness of her acquaintance, as a beautiful and touching tribute to the memory of the "sweet harmonist." Though all the letter is not pertinent to an estimate of Dr. Tyler as a preacher, yet, such being its main scope, it is inserted in this connection.

MEADVILLE, PA., January 3, 1859.

My dear Sir: From the year 1824, when I entered college, until the opening of the memorable year 1826, my recollection of your father does not bring him distinctly before me except in his study, where I occasionally saw him, and at daily prayers in the chapel, where, especially in winter, wrapped in his cloak, and with the open Bible before him, he was always the first object to meet the student's eye.

I do not remember that he often preached, but I had become attracted by his benignant countenance; I had learned to appreciate and to love his goodness and simplicity of character. When, at the close of the winter vacation of 1825–6, I returned from a school which I had been teaching, I found myself in a new atmosphere. There had been a special preparation for a revival of religion. And it was a remarkable fact that many, myself included, had, during that time, away from college, felt a deep sense of spiritual need, and that, too, in places

where there was no unusual manifestation of religious feeling, and where we heard nothing of events occurring at Dartmouth. The first sermon which came from your father, on my return, fell upon a heart already somewhat prepared for it. There was soon apparent, under almost his sole preaching, a deeper and more earnest and more prevalent religious interest, both among the students and among the people of the village, than I had ever witnessed before, or have witnessed since. The fruits of the revival were mostly permanent. As I take up the catalogue and read the names of students then in college, I recognize names now in the ministry, or engaged in seminaries of learning, who then for the first time entertained the Christian hope. Others, in the other professions, then formed new and higher purposes of life, and their career has been manly, eminent, and, it seems to me, Christian. A few have been called away by an early death, who gave promise of noble lives.

Your father, in the pulpit, seemed "the legate of the skies." His prayers were simple and fervent; his sermons plain, doctrinal, and pungent in their application; his manner natural, and, I do not hesitate to declare, unsurpassed at that time by any preacher whom I have ever heard. But it was when he took his place, at the third service, in the elder's seat beneath the pulpit, that he spoke with his greatest freedom. Standing there, with his finger in a small, uplifted, well-worn Bible, with eye dilating as his thoughts burst on him, — a peculiarity of his most earnest moods in the pulpit also, — with his large, manly form in its full hight and breadth, and with easy and striking gesture, he made a deep impression on his many hearers. Often has his image stood before me, as he uttered in his noblest manner some single passage

like the following from Dr. Young, illustrating the safety and peace of the Christian: —

> "His hand the good man fastens on the skies,
> And bids earth roll — nor feels the idle whirl."

And yet it was not the talk, "How ably he preaches!" Your father made the truths and doctrines he preached more prominent than himself in his best efforts.

His favorite topics were the exceeding sinfulness of sin, the holiness of the divine law and its just condemnation of the sinner, the absolute need of regeneration, the divine sovereignty, the freeness of the offers of the gospel, the necessity of unconditional surrender to God. I could not then accept, I have never been able to accept, his views of the sovereignty of God. But he did this for me; he stamped the idea of divine sovereignty ineffaceably on my mind, differ though I might from him in my conceptions of it. He did more — he brought me to the resolution where I had so often wavered, that come what might in this life, and perish or not perish in the next, God's commands were reasonable, and I would begin to obey them. He encouraged a subsequent hope; he aided me greatly by his counsel; and if there be in me any of the genuine elements of Christian faith, and hope, and love, there is no man to whom I am so much indebted for their attainment as to your father.

Your father was, I suppose, what is called "Hopkinsian" in his views of Christian truth. Whatever may be said of the severity of such views, or of their influence upon character, it has been my privilege again and again to bear witness to their union with beautiful manifestations of the spirit of Christianity in such men as your father; and to maintain that among the high Calvinists of New England, both men and women, there have been

exhibited as high a standard of Christian excellence, and as Christ-like a life, as I have ever seen any where, and in any denomination of believers. In his most formidable statements of doctrine, I can not say that he repelled, though certainly he startled me. For at the basis of all there was his conviction, and his expression of it, that God, though a sovereign, does only that which is RIGHT — that which is just and good. How he used to insist on this! Once, when he had preached a sermon from the text, "Is it not lawful for me to do what I will with my own? Is thine eye evil BECAUSE I AM GOOD?" I came trembling out of the house, and my emotions were the more stirred as Dr. Muzzy remarked to me, "Well, F——, if we can not receive that doctrine, I think we ought to look well to the foundation of our hopes!" I could not receive it. But as I passed across the Common, it occurred to me that I was but a child in faith, and I would put the doctrine aside until I was better able to examine it. I think that the undertone of your father's preaching, after all, led to that resolution. Certainly he approved of it. Certainly, also, the whole current of his preaching tended to prepare and help the mind to receive with absolute conviction whatever was satisfactorily shown to be truth.

From the year my class graduated, when he also resigned, I did not meet him until the year 1854, when I saw him at Dartmouth at commencement. He wore the same benignant expression of countenance as when I knew him in my youth. We spoke of the past — of your eldest sister, with whom I became early acquainted, and who, after her marriage, came with her husband to Walnut Hills, and formed a family with my own there, and poured into our cup of life some of its purest joys. Her voice had become sweeter and more copious than when it

used to thrill and inspire us so within the walls of the large old church at Dartmouth. Your sister's voice became, like her spiritual nature, refined through suffering. After days of weakness and silence in her chamber, a prelude on her guitar was the first signal that she was amending, and soon would follow that voice of hers in strains sweet as I could imagine angels use, and sometimes of overwhelming pathos. Your father said that some friends, who had heard Jenny Lind, having remarked that the singing of the latter reminded them very much of his daughter's, he went to hear her; but, added he, "My daughter's voice seemed the more warbling and sweeter of the two." I told him I could well believe it to be so.

He seemed to be fresh and cheerful, though he spoke of his growing old; and I was not prepared at the time for the announcement of his death. He lives and will live in many hearts that unfeignedly breathe the wish to be counted worthy to meet him again in a better world.

I am very truly and fraternally yours,

NATHANIEL S. FOLSOM.

CHAPTER X.

DR. TYLER AS A MAN, AND A CHRISTIAN.

Dr. Tyler had some prominent traits of character which can scarcely fail to give a man success in any profession. These traits were simplicity, good common sense, energy, self-control, and hopefulness.

His simplicity of character was truly wonderful. Of "cunning craftiness" he knew absolutely nothing; of "wiles" he was indeed "inexpert." He never studied to accomplish an end by wily management, by wire-pulling with friends, or checkmating of opponents. It was remarked at his funeral by his associate in office for twenty-four years, "Behold an Israelite, indeed, in whom is no guile." So prominent in him was this characteristic, that he was the farthest from suspecting the honesty of others. To him might be applied the words of Milton, —

> "Though Wisdom wake, Suspicion sleeps
> At Wisdom's gate, and to Simplicity
> Resigns her charge, while Goodness thinks no ill
> Where no ill seems."

While this simplicity of character may have sometimes given others a temporary advantage over him, and sometimes, no doubt, led him to lay himself open unguardedly to a keen and wily opponent, yet there was great power in this freedom from even the suspicion of guile. It inspired men with whom he acted with implicit confidence in the honesty of his purposes, and in the uprightness of the means to be employed for their attainment.

No man was afraid of being caught, of being betrayed, of being unfairly dealt with, by one so guileless. "Honest Bennet Tyler!" exclaims Dr. Brace, after an acquaintance of fifty-eight years.

Dr. Tyler was remarkable for his good common sense. It can not be said that his mind was either telescopic or microscopic. He did not soar into regions of bold hypothesis with Chalmers, nor did he with Edwards dissect a subject before his mind, so as to see it in all its minute divisions, in its last analysis. His view was the clear, natural sight. He grasped a subject strongly in its prominent characteristics and its chief relations. The arguments which persuaded him of the truth of any proposition, were not of that subtle nature which only seem conclusive while one is presenting them, and affect only minds of a peculiar construction; they were those which are obvious to sound-minded men generally. Arguments which convinced him, he could use to convince other minds. He dealt with all subjects as they appear to the mass of the intelligent and honest minded. His appeals were to the common sense and common conscience of man. Now, it would be easy to show that there are elements of great power in this "spirit of wisdom and of a sound mind."

This mode of argumentation is the one which furnishes, after all, the great basis supports for most that men believe strongly and permanently. In practical matters it comes to this: If the obvious, common-sense view, taken by a vigorous thinker, can not be sustained, no view can. Dr. Tyler's tract on the "Perseverance of the Saints," is a good example of the strong common-sense grasp of his mind. It is in thinkers of this class that men confide. They are the "wise men for counsel," whose mature views it is seldom safe to disregard.

Often in debate, when others were undecided, and seemed to be getting into confusion, and talking themselves into perplexity, a few plain words from Dr. Tyler, on the great facts of the case and their obvious bearings, would put all right, and it would seem, to most at least, that what should be done was very plain. His instructions on pastoral duties were all such as commended themselves to the good sense of students; and their correctness has been tested by the experience of many. His criticisms of sermons read in the lecture room, though not rhetorically acute and analytically minute, were exceedingly valuable, because he never failed in seeing the strong or weak points of the discourse, its adaptation, or want of adaptation, to its end. Thus it was on all subjects that engaged his attention. He dealt with the pillars and landmarks of truth. He held a subject by a firm grasp, and wielded an argument effectively, because he kept before his mind cardinal and acknowledged principles, and the obvious and permanent relations of a subject.

Dr. Tyler possessed wonderful energy. He was earnest, and even enthusiastic, in the pursuit of his cherished plans. He formed his purposes with cool deliberation; but when they were formed, he pursued them with a most untiring energy. Lord Bacon says, "Generally it is good to commit the beginning of all great actions to Argus with his hundred eyes, and the ends to Briareus with his hundred hands." Thus it seemed to Dr. Tyler. In the formation of his plans he let his "moderation be known unto all men." He was ever ready to ask counsel of others, and to hear and weigh all objections; but in the execution of what had been determined upon, he did with his might what his hands found to do. Between the full conception of his plan of purposed action and its accomplishment, he gave himself and his coadjutors no rest. His unexecuted

plan of action was a fire in his bones. He was impatient of all delay. He was eager to put his shoulder to the work, and he did not tire till it was done — all done. Others might begin with zeal as ardent as his, but his perseverance was wonderful. It often astonished men less sanguine in their hopes, and less persistent in their purposes. Said one who knew him well, "Tyler never gets tired."

It was this trait that brought men to his side as helpers, and which kept them enlisted till the work in hand was done. Men love an energetic leader, and they will follow one whose word is ever *forward*. This gives doubts no time to weaken action; it does not allow obstacles to array themselves in a phalanx to oppose success. Bacon has observed, that "Men of age object too much, consult too long, adventure too little, repent too soon, and seldom drive business home to the full period, but content themselves with a mediocrity of success." But it was not so with Dr. Tyler; in his last years his energy of action was unabated, and was exemplified on the morning of the last day of his life.

The self-control of Dr. Tyler was as remarkable as his energy. He never forgot himself in the heat of excitement. He was never unmanned by a violent outburst of passion. No provoking impertinence of "unreasonable men" could throw him off his balance. Whoever else might resign the helm of reason to passion, he ruled his spirit. At his funeral, his senior associate in the seminary, whose personal and official relations had been to him most intimate for twenty-four years, testified that he never heard from his lips an expression of resentment or unkindness, though he had seen him in circumstances of peculiar trial and temptation. Under the severest provocation his manly and Christian bearing showed how well

balanced were all his faculties and powers, and how strong was the principle that controlled them. His energy was not weakened by erratic and spasmodic action. The locomotive always moved on the track, and at its greatest speed was under the government of a vigilant eye and strong arm.

The hopefulness of Dr. Tyler was also a prominent trait of his character: perhaps it should be regarded as the parent of his energy. Certainly it was one great cause of it. Men of earnestness and energy are always hopeful. Men who accomplish much are those who are firmly persuaded that much can be accomplished. So natural was it to Dr. Tyler to look upon the "sunny side," that his plans sometimes seemed to others impracticable; yet he carried them forward, and soon called others to rejoice with him over their successful accomplishment. When he took the presidency of Dartmouth College, the funds of the institution were low, and he proposed to the faculty to raise a fund of ten thousand dollars in aid of pious indigent students. All told him it could not be done. They insisted that he could not raise in Hanover more than three hundred dollars. With such a reception of the scheme by men who had been long on the ground, and who might reasonably be supposed to know the prospects of success better than a stranger, most men would have given up the plan at once. Not so Bennet Tyler. He wrote a subscription paper, put one hundred dollars against his own name, and soon had eighteen hundred dollars subscribed in the town of Hanover. "It will go," said an old professor, as the young president showed him the paper. It did go, rapidly too.

In vacation, he rode over the hills of New Hampshire, and soon filled up the subscription to the full amount. He went boldly to men who were known to be bitterly

opposed to the college, and, to the astonishment of his colleagues, they put their names to the paper with liberal sums. This, it will be remembered, was before the community had become accustomed to the raising of large funds for colleges. It was this hopefulness, even carried to hoping against hope, that made Dr. Tyler almost sure of success, if the object sought were attainable. This firm persuasion that the object sought could be secured, this steady look upon the bright side, this ignoring of all disheartening obstacles, this absolute refusal to be discouraged, this persistence in the use of all honorable means, so long as there was the feeblest ray of hope that success would ever be reached, made him just the man to lead difficult enterprises, in which he was engaged for the greater part of his life. But for this hopefulness he would never have gone to East Windsor Hill. But for this he would have sunk under the discouragements of his first year.

On all questions of Christian benevolence, philanthropy, and reform, Dr. Tyler was with his age — with the judicious center, rather than with the extreme right or left wing. While no crude or fanatical scheme for promoting religion, relieving the unfortunate, or reforming morals, ever received from him the least countenance, he never stood aloof from those new ways of doing good, which commended themselves to his sound judgment and benevolent heart. It was not in his nature to stand neutral on public questions. He could not fail to commit himself in relation to every thing which pertained to the glory of the church and the welfare of the community. His first published sermon was on foreign missions. He was early in the field doing good service for temperance; practising, from the earliest stage of the reformation, total abstinence from all intoxicating liquors as a beverage.

He advocated the "Maine law" for the suppression of tippling houses. He believed American slavery to be an evil and a wrong. He favored all efforts, which he deemed in accordance with the gospel, for its amelioration. He deprecated its extension over free territory, and desired and hoped for its final extinction in the land. By this happy blending in his character of the conservative and progressive elements, he kept with the living age better than many men of his years, so that he pursued his work of "doing good," to the last, with the energy of youth, guided by the wisdom of experience.

But there is one sphere of life in which Dr. Tyler remarkably retained the vigor and prolonged the usefulness of earlier years. As a beloved household guardian, as a disinterested counselor of youth, as a welcome visitor to children's children, as a genial companion and faithful friend, he had indeed "a green old age."

No veteran in the ministry ever kept himself in society better; none was ever more welcomed by all classes in every walk of social life; none ever there exerted a happier influence. In this sphere, where it is so difficult for the aged to retain a position, he might have been described as Homer describes the Grecian sage: —

> "Nestor the Pylian oracle, whose lips
> Dropped eloquence — the honey not so sweet;
> Two generations past of mortals born
> He governed, now the third."

The piety of Dr. Tyler was of the Pauline type. Like Augustine, Calvin, Edwards, and those generally who have embraced that system of doctrine which exalts God and abases man, he had a deep and abiding conviction of his personal sinfulness in the sight of the Holy One. This prepared him to lay hold of the atonement of Christ with

strength of faith, and to view the sovereignty of God with the deepest reverence. Such a religious experience gives the soul rest. It meets proud and flippant rationalism with the rebuke of the apostle, "O man, who art thou that repliest against God?"

It prepares the soul to bow in humility before the "One Lawgiver." Piety, thus rooted and grounded, might be expected to have great uniformity; to be governed by principle, rather than by impulse; to teach the soul dependence upon the Holy Spirit, contentment with the allotments of Providence, and cheerful submission to the will of God. At a time of perplexity, Dr. Tyler said to a friend, "I am past being greatly troubled. I have committed myself to God, and wait the guidance of his hand." Such were the prominent characteristics of his piety. But while it proclaimed "glory to God in the highest," it did not fail to breathe forth "good will to men." He showed his faith by his works. He believed in active efforts for the salvation of men. For this he labored. His piety was never wanting in humanity and philanthropy. It "visited the fatherless and widows in their affliction." Its "prayers and alms" were not divorced. His calm, every-day walk by faith, and labors of love, did not lead him to distrust revivals of religion. For these he daily prayed. In them he labored with glowing zeal, for long periods, at different times, in his ministry. He was ever ready to preach "in season and out of season," when the special influences of the Holy Spirit seemed to be moving the people to hear and receive the word. Thus, while by him the dew of heaven was not undervalued, he rejoiced greatly in the copious shower. Many times, during his ministry, did the Lord of the harvest permit him to gather sheaves, in those glad seasons when a "hundred fold" is garnered.

The character of Dr. Tyler's piety could not fail to be seen in those frequent seasons of domestic affliction which he was called to pass through, especially during the latter part of his life.

For many years he was at no time long without earthly sorrows, which demanded a frequent application to himself of his instructions to others, on resignation to the will of God, as holy, just, and good. In 1834, his eldest daughter, Eliza, the wife of Dr. Calvin E. Stowe, died at Cincinnati. She was known far beyond the circle of her family friends as a nightingale of song. Then followed the sickness of his daughter Catharine, which kept her at the borders of the grave for four years. Yet she recovered, was married, and in less than two short years, her husband, Rev. John Goddard, finished his course on earth. This was in 1842.

In 1849 he was called to mourn the death of his son William, cut down just as he had finished his medical studies at New York. In 1853 he followed to an early grave a beloved daughter-in-law, Mary, wife of Rev. John Ellery Tyler, and only daughter of Hon. Eliphalet Williams, of Northampton, Mass. Six months after this, in 1854, he received the sad intelligence of the death of a son-in-law, Philip Greely, Esq., who died far away from home, in the Island of Cuba, where he had gone on mercantile business.

These repeated bereavements, to which must be added the death of several very dear grandchildren, often brought Dr. Tyler into the depths of sorrow. Yet after all this experience of life's heavy trials, he was the same cheerful, hopeful, trustful man. He never seemed to distrust either the wisdom or the goodness of his heavenly Father toward him or his family. On every leaf of providence, as it was turned for his perusal, he read, "Look not

mournfully into the past: it comes not back again. Wisely improve the present: it is thine. Go forth to meet the shadowy future without fear, and with a manly heart." He heard also the apostle saying, "No man should be moved by these afflictions; for yourselves know that we are appointed thereunto." Yea, he heard a voice of sweeter and more sympathetic tones cheering him to calm resignation by these words: "The cup which my Father hath given me, shall I not drink it?"

The writer would not, by any thing he shall say, give to his readers the impression that the subject of this Memoir was free from human weaknesses and imperfections; but his faults certainly were not of a prominent character, such as attract attention, and make an impression upon the community; while as a Christian man, in the various relations of life, Dr. Tyler had many and great excellences, which could not escape the notice of any personal acquaintance. As a husband, father, neighbor, and friend, it is believed he had few superiors. All who had the pleasure of his acquaintance will agree that he was a Christian gentleman in the best sense of these expressive words. He was uniformly courteous, affable, genial. He put a stranger entirely at his ease at once. No one could meet him, for the first time, without a most happy feeling of safety in his presence. From his open countenance beamed forth "love without dissimulation." No one who ever met him at his door could suspect, for a moment, the cordiality of his welcome. None could doubt his readiness to serve him, even at the expense of great personal inconvenience. He could bear with the infirmities of others. His judgments were exceedingly charitable. He could "condescend to men of low estate." No servant ever suffered from his unkind word. His family felt no uncomfortable restraint in his presence. None

around his own board feared to dissent from his views on any subject. He never seemed suspicious, or envious, or censorious. He was agreeable company for the aged, his cotemporaries. In his presence the frosts of winter melted. At his amusing stories, an inexhaustible fund of which were ever at command, the wrinkles of age were smoothed; at his hearty laugh sadness took wing. Nor was he a pleasant companion for the aged only; children and youth loved to be around him. "Grandfather" never disturbed their innocent plays. There came from him no look to chill the warm current of their summer life. He so entered into their plans and mingled his sympathies with theirs, that children always bade him a cordial welcome to their circles, and never wished him to cut short his visits or his remarks.

During the last years of his life, as, cane in hand, he walked every day leisurely up the street, one could not but be reminded of Goldsmith's good pastor.

We are inclined to dwell longer upon these traits of Dr. Tyler as a Christian man, because it is believed that many, who have not had the privilege of his acquaintance, have formed a very erroneous estimate of his character, and one which is entirely unworthy of him. It is often, perhaps generally, supposed by the community, that controversial writers on theology are "men of war," of a belligerent and bitter spirit — men to be feared rather than loved. Many can not see how a man can write against the religious opinions of another without indulging the evil passions of envy and hatred. Controversial writers certainly have not the reputation of being amiable men. When they "contend earnestly for the faith," they are regarded as brandishing their weapons and piercing their opponents from selfish motives. This opinion might be shown to do great injustice to theological writers gen-

erally: in the case of Dr. Tyler it is very far from being true. He was the furthest possible from a harsh, belligerent, and bitter spirit. He had a warm, kind, and loving heart. Students who came to the seminary with their prejudices aroused against him, expecting to meet a stern man, whose meat was the driest bones of dogmatics, have found their first lesson to be the correcting of their views respecting their teacher. Many have been astonished to find the man so different from what they expected. The same is true when he went abroad to preach occasionally. Some, who have gone to church expecting that he would "hew Agag in pieces before the Lord," have been most happily disappointed in hearing a plain, solemn, and impressive sermon on the claims of Christ, the sinner's duty, or the Christian's privileges. Though he felt constrained, in the course of his ministry, to write and publish much in defense of truth which he regarded of vital importance to the purity and prosperity of the church, candid judges, who know the facts in the case, can never be made to believe that he wrote to head a party, to humble a rival, or to gratify a contentious spirit. He could say, "I believed; therefore have I spoken." And surely no man ever wrote so much on controversial theology in a manner less exceptional, or in a spirit more Christian. His controversial writings did not make him misanthropic, did not chill the warm current of his affections. Through his whole life he moved among men with all the kindlier human and Christian sympathies alive in his soul. Notwithstanding the position which he occupied for many years before the public, he was a peace-maker, and his kind offices were often sought in adjusting differences in churches and parishes, and between individuals. His patience, his cool judgment, his strong sense of right, his acknowledged honesty of purpose, and his known willing-

ness to act for the good of others, peculiarly qualified him for this difficult work.

The hospitality of Dr. Tyler was boundless. For more than half a century he kept open house, which was always large enough for all who came, because his large heart first received the guests. His early friends, his former parishioners, the patrons and alumni of the seminary, all loved to visit at his house; and he loved to have them there, and to make them happy. There, too, the stranger found a home. At East Windsor Hill the hotel accommodations were always limited; hence the president of the seminary had ample opportunities for the exercise of hospitality. With what untiring assiduity he abounded in this virtue for twenty-four years, hundreds can testify.

Dr. Tyler was ever mindful of the claims of Christian benevolence. By the practice of that wise economy, which, discarding parsimony, makes frugality a daily duty, he always had something to give to every good cause. The numerous subscription papers which he wrote were headed by his own name, to which was often affixed a sum beyond his means, and larger than others would think it his duty to give. It was his favorite plan for raising funds to begin with a liberal subscription from himself. Though he received nothing from others by bequest after he left college, his wants, in the decline of life, were amply provided for from his own resources. His life illustrates the truths of Scripture — "There is that scattereth and yet increaseth;" "He which soweth bountifully shall reap also bountifully." His benevolence did not show itself merely by giving money to the various objects of Christian charity. He was always ready to deny himself in every way for the good of others. It mattered very little how slight a claim any one might

have upon his time and efforts; he was ready to serve him. He seemed most happy in making others happy.

Dr. Tyler was one of "nature's noblemen," was the remark of a former student of his, now a college professor. Such indeed he was. Many who have met him daily for years, who have known him as a relative, a friend, a teacher, or a pastor, will not hesitate to say, —

> "His life was gentle, and the elements
> So mixed in him, that nature might stand up
> And say to all the world, *Behold a man.*"